



Vedas & Vedic Hymns

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Rig Veda

“The Rigveda is an ancient Indian sacred collection of Vedic Sanskrit hymns. It is counted among the four canonical sacred texts (sruti) of Hinduism known as the Vedas. Some of its verses are still recited as Hindu prayers, at religious functions and other occasions, putting these among the world's oldest religious texts in continued use. The Rigveda contains several mythological and poetical accounts of the origin of the world, hymns praising the gods, and ancient prayers for life, prosperity, etc.

It is one of the oldest extant texts in any Indo-European language. Philological and linguistic evidence indicate that the Rigveda was composed in the north-western region of the Indian subcontinent, roughly between 1700-1100 BC (the early Vedic period).

The text is organized in 10 books, known as Mandalas, of varying age and length.

The major Rigvedic shakha (branch, i. e. recension) that has survived is that of Sakalya. Another shakha that may have survived is the Baskala, although this is uncertain. The surviving padapatha version of the Rigveda text is ascribed to Sakalya. The Sakala recension has 1017 regular hymns, and an appendix of 11 valakhilya hymns which are now customarily included in the 8th mandala (as 8.49-8.59), for a total of 1028 hymns. The Baskala recension includes 8 of these valakhilya hymns among its regular hymns, making a total of 1025 regular hymns for this sakha. In addition, the Baskala recension has its own appendix of 98 hymns, the Khilani.

The Rigvedic hymns are dedicated to various deities, chief of whom are Indra, a heroic god praised for having slain his enemy Vrtra; Agni, the sacrificial fire; and Soma, the sacred potion or the plant it is made from. Equally prominent gods are the Adityas or Asura gods Mitra-Varuna and Ushas (the dawn). Also invoked are Savitr, Vishnu, Rudra, Pushan, Brihaspati or Brahmanaspati, as well as deified natural phenomena such as Dyaus Pita (the shining sky, Father Heaven), Prithivi (the earth, Mother Earth), Surya (the sun god), Vayu or Vata (the wind), Apas (the waters), Parjanya (the thunder and rain), Vac (the word), many rivers (notably the Sapta Sindhu, and the Sarasvati River). The Adityas, Vasus, Rudras, Sadhyas, Ashvins, Maruts, Rbhus, and the Vishvadevas (all-gods) as well as the thirty-three gods are the groups of deities mentioned.

- Mandala 1 comprises 191 hymns. Hymn 1.1 is addressed to Agni, and his name is the first word of the Rigveda. The remaining hymns are mainly addressed to Agni and Indra, as well as Varuna, Mitra, the Ashvins, the Maruts, Usas, Surya, Rbhus, Rudra, Vayu, Brhaspati, Visnu, Heaven and Earth, and all the Gods.
- Mandala 2 comprises 43 hymns, mainly to Agni and Indra. It is chiefly attributed to the Rishi grtsamada saunahotra.
- Mandala 3 comprises 62 hymns, mainly to Agni and Indra and the Vishvedevas. The verse 3.62.10 has great importance in Hinduism as the Gayatri Mantra. Most hymns in this book are attributed to visvamitra gathinah.
- Mandala 4 comprises 58 hymns, mainly to Agni and Indra as well as the Rbhus, Ashvins, Brhaspati, Vayu, Usas, etc. Most hymns in this book are attributed to vamadeva gautama.
- Mandala 5 comprises 87 hymns, mainly to Agni and Indra, the Visvedevas (all the gods), the Maruts, the twin-deity Mitra-Varuna and the Asvins. Two hymns each are dedicated to Ushas (the dawn) and to Savitr. Most hymns in this book are attributed to the atri clan.
- Mandala 6 comprises 75 hymns, mainly to Agni and Indra, all the gods, Pusan, Ashvin, Usas, etc. Most hymns in this book are attributed to the barhaspatya family of Angirasas.
- Mandala 7 comprises 104 hymns, to Agni, Indra, the Visvadevas, the Maruts, Mitra-Varuna, the Asvins, Ushas, Indra-Varuna, Varuna, Vayu (the wind), two each to Sarasvati (ancient river/goddess of learning) and Vishnu, and to others. Most hymns in this book are attributed to vasistha maitravaruni.
- Mandala 8 comprises 103 hymns to various gods. Hymns 8.49 to 8.59 are the apocryphal valakhilya. Hymns 1-48 and 60-66 are attributed to the kanva clan, the rest to other (Angirasa) poets.
- Mandala 9 comprises 114 hymns, entirely devoted to Soma Pavamana, the cleansing of the sacred potion of the Vedic religion.
- Mandala 10 comprises additional 191 hymns, frequently in later language, addressed to Agni, Indra and various other deities. It contains the Nadistuti sukta which is in praise of rivers and is important for the reconstruction of the geography of the Vedic civilization and the Purusha sukta which has great significance in Hindu social tradition. It also contains the Nasadiya sukta (10.129), probably the most celebrated hymn in the west, which deals with creation. The marriage hymns (10.85) and the death hymns (10.10-18) still

are of great importance in the performance of the corresponding Grhya rituals.

The Rigveda's core is accepted to date to the late Bronze Age, making it one of the few examples with an unbroken tradition. Its composition is usually dated to roughly between 1700-1100 BC. The Encyclopedia of Indo-European Culture (s.v. Indo-Iranian languages, p. 306) gives 1500-1000. Being composed in an early Indo-Aryan language, the hymns must post-date the Indo-Iranian separation, dated to roughly 2000 BC. A reasonable date close to that of the composition of the core of the Rigveda is that of the Indo-Aryan Mitanni documents of c. 1400 BC. Other evidence also points to a composition close to 1400 BC.

The Rigveda is far more archaic than any other Indo-Aryan text. For this reason, it was in the center of attention of western scholarship from the times of Max Müller and Rudolf Roth onwards. The Rigveda records an early stage of Vedic religion. There are strong linguistic and cultural similarities with the early Iranian Avesta, deriving from the Proto-Indo-Iranian times, often associated with the early Andronovo culture of ca. 2000 BC.

Writing appears in India around the 3rd century BC in the form of the Brahmi script, but texts of the length of the Rigveda were likely not written down until much later, the oldest surviving Rigvedic manuscript dating to the 14th century.[dubious - discuss] While written manuscripts were used for teaching in medieval times, they were written on birch bark or palm leaves, which decompose fairly quickly in the tropical climate, until the advent of the printing press from the 16th[dubious - discuss] century. Some Rigveda commentaries may date from the second half of the first millennium CE. The hymns were thus preserved by oral tradition for up to a millennium from the time of their composition until the redaction of the Rigveda, and the entire Rigveda was preserved in shakhas for another 2,500 years from the time of its redaction until the editio princeps by Rosen, Aufrecht and Max Müller.

According to Hindu tradition, the Rigvedic hymns were collected by Paila under the guidance of Vyasa, who formed the Rigveda Samhita as we know it. According to the Satapatha Brahmana, the number of syllables in the Rigveda is 432,000, equalling the number of muhurtas (1 day = 30 muhurtas) in forty years. This statement stresses the underlying philosophy of the Vedic books that there is a connection (bandhu) between the astronomical, the physiological, and the spiritual.” - Source: <http://en.wikipedia.org/wiki/Rigveda>

On Vedas:

“The Vedic sacrificial altar was the origin of Geometry.

The invocation of the Devas, or bright ones, was the basis of worship. The idea is that one invoked is helped and helps.

Hymns are not only words of praise but words of power, being pronounced with the right attitude of mind.

Heavens are only other states of existence with added senses and heightened powers.

All higher bodies also are subject to disintegration as is the physical. Death comes to all forms of bodies in this and other lives. Devas are also mortal and can only give enjoyment.

Behind all Devas there is the Unit Being - God, as behind this body there is something higher that feels and sees.

The powers of creation, preservation, and destruction of the Universe, and the attributes, such as omnipresence, omniscience, and omnipotence, make God of gods.

On earth we die. In heaven we die. In the highest heaven we die. It is only when we reach God that we attain life and become immortal.

The Vedas contain not only the means how to obtain Bhakti but also the means for obtaining any earthly good or evil. Take whatever you want.

The minds of the people from whom the Vedas came were intent upon following principles, discovering principles. They had no time to work upon details or to wait for them; they wanted to go deep into the heart of things. Something beyond was calling them, as it were, and they could not wait. Scattered through the Upanishads, we find that the details of subjects which we now call modern sciences are often very erroneous, but, at the same time, their principles are correct. For instance, the idea of ether, which is one of the latest theories of modern science, is to be found in our ancient literature in forms much more developed than is the modern scientific theory of ether today, but it was in principle. When they tried to demonstrate the workings of that principle, they made many mistakes. The theory of the all-pervading life principle, of which all life in this universe is but a differing manifestation, was understood in Vedic times; it is found in the Brâhmanas. There is a long hymn in the Samhitâs in praise of Prâna of which all life is but a manifestation. By the by, it may interest some of you to know that there are theories in the

Vedic philosophy about the origin of life on this earth very similar to those which have been advanced by some modern European scientists.” - Swami Vivekananda



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Rig Veda Samhita - Kashyap and Sadagopan

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Sama Veda

“The Sama veda (from saman melody and veda knowledge), is second (in the usual order) of the four Vedas, the ancient core Hindu scriptures. Its earliest parts are believed to date from 1700 BC (since all of its verses are from the Rigveda) and it ranks next in sanctity and liturgical importance to the Rigveda. It consists of a collection (samhita) of hymns, portions of hymns, and detached verses, all but 75 taken from the Sakala Sakha of the Rigveda, the other 75 belong to the Bashkala Sakha, to be sung, using specifically indicated melodies called Samagana, by Udgatar priests at sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, is offered in libation to various deities.

The verses have been transposed and re-arranged, without reference to their original order, to suit the rituals in which they were to be employed. There are frequent variations from the text of the Rigveda that are in some cases glosses but in others offer an older pronunciation than that of the Rigveda (such as [ai] for common [e]). When sung the verses are further altered by prolongation, repetition and insertion of stray syllables (stobha), as well as various modulations, rests and other modifications prescribed in the song-books (Ganas). Samaveda's Upaveda (technical manual) is Gandharvaveda that deals not only with the topics of music but also of dance and theatre.

There are three recensions of the text of the Samaveda Samhita: The Kauthuma recension is current in Gujarat, Uttar Pradesh, Orissa and since a few decades in Darbhanga, Bihar. The Jaiminiya in the Carnatic, Tamilnadu and Kerala. And the Ranayaniya in the Maharastra, Karnataka Gokarna, few parts of Orissa.” - Source: <http://en.wikipedia.org/wiki/Samaveda>

On Vedas:

“These are the salient points of the three steps which Indian religious thought has taken in regard to God. We have seen that it began with the Personal, the extra-cosmic God. It went from the external to the internal cosmic body, God immanent in the universe, and ended in identifying the soul itself with that God, and making one Soul, a unit of all these various manifestations in the universe. This is the last word of the Vedas. It begins with dualism, goes through a qualified monism and ends in perfect monism. We know how very few in this world can come to the last, or even dare believe in it, and fewer still dare act according to it. Yet we know that therein lies the explanation of all ethics, of all morality and all spirituality in the universe. Why is it that every one says, “Do good to others?” Where is the explanation? Why is it that all

great men have preached the brotherhood of mankind, and greater men the brotherhood of all lives? Because whether they were conscious of it or not, behind all that, through all their irrational and personal superstitions, was peering forth the eternal light of the Self denying all manifoldness, and asserting that the whole universe is but one.” – Swami Vivekananda



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Shukla Yajur Veda

“The Yajurveda (a tatpuruṣa compound of yajus sacrificial formula, and veda knowledge) is the third of the four canonical texts of Hinduism, the Vedas. By some, it is estimated to have been composed between 1400 and 1000 BC, the Yajurveda Samhita, or compilation, contains the liturgy (mantras) needed to perform the sacrifices of the religion of the Vedic period, and the added Brahmana and Shrautasutra add information on the interpretation and on the details of their performance.

There are two primary versions or Samhitas of the Yajurveda: Shukla (white) and Krishna (black). Both contain the verses necessary for rituals, but the Krishna Yajurveda includes the Brahmana prose discussions mixed within the Samhita, while the Shukla Yajurveda has separately a Brahmana text, the Shatapatha Brahmana.

The Shukla Yajurveda is represented by the Vajasaneyi Samhita. The name Vajasaneyi is derived from Vajasaneya, patronymic of sage Yajnavalkya, an authority and according to tradition, founder of the Vajasaneyi branch. The Vajasaneyi Samhita has forty chapters or adhyayas, containing the formulas used with the following rituals:

1-2: New and Full Moon sacrifices

3: Agnihotra

4-8: Somayajna

9-10: Vajapeya and Rajasuya, two modifications of the Soma sacrifice

11-18: construction of altars and hearths, especially the Agnicayana

19-21: Sautramani, a ritual originally counteracting the effects of excessive Soma-drinking

22-25: Ashvamedha

26-29: supplementary formulas for various rituals

30-31: Purushamedha

32-34: Sarvamedha

35: Pitriyajna

36-39: Pravargya

40: the final adhyaya is the famous Isha Upanishad

There are two (nearly identical) shakhas or recensions of the Vajasaneyi Samhita (VS):

Vajasaneyi Madhyandina (VSM), originally of Mithila (Bihar), comprises 40 Adhyayas (but 41 in the Orissa tradition), 303 Anuvakas, 1975 verses.

Vajasaneyi Kanva, originally of Kosala (VSK), found to be the first shakha of Shukla Yajurveda, according to the legends of the Vishnu Purana and Bhagavata Purana. It comprises 40 Adhyayas, 328 Anuvakas, 2086 Verses. Thus have 111 verses more than the Madhyandiniya Samhita.

Both the Kanva and Madhyandina Samhitas have been transmitted with the common anudatta, udatta, and svarita accentuation (unlike the two-tone bhasika accent of the Shatapatha Brahmana).

The Madhyandina Samhita is popular in all over North India, Gujarat, parts of Maharashtra (north of Nashik) and thus commands a numerous following. The Kanva Shakha is popular in parts of Maharashtra (south of Nasik), Orissa, Karnataka, Andhra Pradesh and parts of Tamil Nadu. Sureshvaracharya, one of the four main disciples of Jagadguru Adi Shankara, is said to have followed the Kanva shakha. The Guru himself followed the Taittiriya Shakha with the Apastamba Kalpasutra.

The Vedic rituals of the Ranganathaswamy Temple at Srirangam, the second biggest temple in India, are performed according to the Kanva shakha. The Jayakhya Samhita of Pañcaratras says its followers are from Kanva shakha.

The extant Aranyakas, Upanishads, Shrautasutras, Grhyasutras and Pratishakhyas are same for both Madhayndina and Kanva shakhas. The Shukla Yajurveda has two Upanishads associated with it: the Ishavasya, as the last part of the Samhita, and the Brihadaranyaka Upanishad, the last part of the Shatapatha Brahmana. The Brihadaranyaka Upanishad is the most voluminous of all Upanishads. Other texts are Katyayana Shrautasutra, Paraskara Grhyasutra and Shukla Yajurveda Pratishakhya. The Shukla Yajurvedins (followers of the Shukla Yajurveda) are sometimes called the Katyayanas." - Source: <http://en.wikipedia.org/wiki/Yajurveda>

On Vedas:

"By the word "Shastras" the Vedas without beginning or end are meant. In matters of religious duty the Vedas are the only capable authority.

Knowledge acquired by the first means is called science; and knowledge acquired by the second is called the Vedas.

The whole body of supersensuous truths, having no beginning or end, and called by the name of the Vedas, is ever-existent. The Creator Himself is creating, preserving, and destroying the universe with the help of these truths.

The person in whom this supersensuous power is manifested is called a Rishi, and the supersensuous truths which he realises by this power are called the Vedas.

This Atman is not to be realised by the power of speech, nor by a vast intellect, nor by the study of their Vedas.” This is a very bold utterance. As I told you before, the sages were very bold thinkers, and never stopped at anything. You will remember that in India these Vedas are regarded in a much higher light than even the Christians regard their Bible. Your idea of revelation is that a man was inspired by God; but in India the idea is that things exist because they are in the Vedas. In and through the Vedas the whole creation has come. All that is called knowledge is in the Vedas. Every word is sacred and eternal, eternal as the soul, without beginning and without end. The whole of the Creator's mind is in this book, as it were. That is the light in which the Vedas are held. Why is this thing moral? Because the Vedas say so. Why is that thing immoral? Because the Vedas say so. In spite of that, look at the boldness of these sages whom proclaimed that the truth is not to be found by much study of the Vedas. “With whom the Lord is pleased, to that man He expresses Himself.” But then, the objection may be advanced that this is something like partisanship. But at Yama explains, “Those who are evil-doers, whose minds are not peaceful, can never see the Light. It is to those who are true in heart, pure in deed, whose senses are controlled, that this Self manifests Itself.” – Swami Vivekananda



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Krishna Yajur Veda

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There are four recensions of the Krishna Yajurveda: Taittiriya samhita (TS) originally of Panchala, Maitrayani samhita (MS) originally of the area south of Kurukshetra, Caraka-Katha samhita (KS) originally of Madra and Kurukshetra and Kapisthala-Katha samhita (KapS) of the southern Punjab and Bahika.

Each of the recensions has or had a Brahmana associated with it, and most of them also have associated Shrautasutras, Grhyasutras, Aranyakas, Upanishads and Pratishakhyas.

The best known and best preserved of these recensions is the Taittiriya samhita, named after Tittiri, a pupil of Yaska and an authority according to Panini, Tittiri in Sanskrit means partridge, and according to a legend, Yajnavalkya had quickly grasped a portion of the Yajurveda, but due to his arrogance, he was asked to eject out the portion by his teacher, who was incensed by his attitude. By his learned knowledge, he was able to reach out what he had studied. This regurgitated portion was swallowed by a covey of partridges and known as the TS.

The Taittiriya samhita consists 7 books or kandas, subdivided in chapters or prapathakas, further subdivided into individual sections (anuvakas). Some individual hymns in this Samhita have gained particular importance in Hinduism; e.g. TS 4.5 and TS 4.7 constitute the Rudram Chamakam, while 1.8.6.i is the Shaivaite Tryambakam mantra. The beejas bhur bhuvah suvah prefixed to the (rigvedic) Savitur Gayatri mantra are also from the Yajurveda. The Taittiriya recension of the Black Yajurveda is the shakha now most prevalent in southern India. Among the followers of this Shakha, the Apastamba Sutras are the common. The Taittiriya Shakha consists of Taittiriya Samhita (having seven kandas), Taittiriya Brahmana (having three

kandas), Taittiriya Aranyaka (having seven prashnas) (See Aranyaka Literature), Taittiriya Upanishad (having three prashnas or vallis - Shiksha valli, Ananda valli and Bhrigu valli) and the Mahanarayana Upanishad. The Taittiriya Upanishad and Mahanarayana Upanishad are considered to be the seventh, eighth, ninth and tenth prashnas of the Aranyaka. The words prapathaka and kanda (meaning sections) are interchangeably used in Vedic literature. Prashna and valli refer to sections of the Aranyaka.

7 schools of Shrutasutras and Grhyasutras are related to the Taittiriya Shakha. These are: Apastamba, Agniveshya, Baudhayana, Hiranyakeshi, Vaikhanasa, Bharadvaja and Vadhula.

There is another short tract apart from the above, commonly known as Ekagni Kanda, which mainly consists of mantra-s used in the marriage and other rituals.” - <http://en.wikipedia.org/wiki/Yajurveda>

On Vedas:

“The Vedas are said to be written by Rishis. These Rishis were sages who realised certain facts. The exact definition of the Sanskrit word Rishi is a Seer of Mantras - of the thoughts conveyed in the Vedic hymns. These men declared that they had realised - sensed, if that word can be used with regard to the supersensuous - certain facts, and these facts they proceeded to put on record.

“He whom the Vedas declare, He, to reach whom, we serve with prayer and sacrifice, Om is the sacred name of that indescribable One. This word is the holiest of all words. He who knows the secret of this word receives that which he desires.” Take refuge in this word. Whoso takes refuge in this word, to him the way opens.

The three essentials of Hinduism are belief in God, in the Vedas as revelation, in the doctrine of Karma and transmigration.

One point of difference between Hinduism and other religions is that in Hinduism we pass from truth to truth - from a lower truth to a higher truth - and never from error to truth.

The Vedas should be studied through the eye-glass of evolution. They contain the whole history of the progress of religious consciousness, until religion has reached perfection in unity.

The Vedas are Anâdi, eternal. The meaning of the statement is not, as is erroneously supposed by some, that the words of the Vedas are Anadi, but

that the spiritual laws inculcated by the Vedas are such. These laws which are immutable and eternal have been discovered at various times by great men or Rishis, though some of them are forgotten now, while others are preserved.

Those who dare, therefore, to struggle for victory, for truth, for religion, are in the right way; and that is what the Vedas preach: Be not in despair, the way is very difficult, like walking on the edge of a razor; yet despair not, arise, awake, and find the ideal, the goal.

“That which all the Vedas declare, which is proclaimed by all penances, seeking which men lead lives of continence, I will tell you in one word - it is 'Om'.” You will find this word “Om” praised very much in the Vedas, and it is held to be very sacred.” – Swami Vivekananda

“He is the Soul of the Universe; He is Immortal; His is the Rulership; He is the All-knowing, the All-pervading, the Protector of the Universe, the Eternal Ruler. None else is there efficient to govern the world eternally. He who at the beginning of creation projected Brahmâ (i.e. the universal consciousness), and who delivered the Vedas unto him - seeking liberation I go for refuge unto that effulgent One, whose light turns the understanding towards the Âtman.” - Shvetâshvatara-Upanishad, VI. 17-18.



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Atharva Veda

“The Atharvaveda (a tatpurusha compound of atharvan, an ancient Rishi, and veda, meaning knowledge) is a sacred text of Hinduism and one of the four Vedas, often called the fourth Veda. According to tradition, the Atharvaveda was mainly composed by two groups of rishis known as the Atharvanas and the Angirasa, hence its oldest name is Atharvangirasa. In the Late Vedic Gopatha Brahmana, it is attributed to the Bhrigu and Angirasa. Additionally, tradition ascribes parts to other rishis, such as Kausika, Vasistha and Kasyapa. There are two surviving recensions (sakhas), known as Saunakiya (AVS) and Paippalada (AVP).

The Atharvaveda, while undoubtedly belonging to the core Vedic corpus, in some ways represents an independent parallel tradition to that of the Rigveda and Yajurveda. It incorporates much of the early traditions of healing and magic that are paralleled in other Indo-European literatures.

The Atharvaveda is less predominant than other Vedas, as it is little used in solemn (Shrauta) ritual. The largely silent Brahman priest observes the procedures of the ritual and heals it with two mantras and pouring of ghee when a mistake occurs. An early text, its status has been ambiguous due to its magical character.

The Caranavyuha (attributed to Shaunaka) lists nine shakhas, or schools, of the Atharvaveda: paippalada, regions south of the Narmada River, stauda, mauda, saunakiya, regions north of the Narmada River, jajala, jalada, kuntap, brahmavada, devadarsa and caranavaidya.

Of these, only the Saunakiya (AVS), present in Gujarat, and the Paippalada (AVP) recension in coastal Orissa have survived. Both have some later additions, but the core Paippalada text is considered earlier than most of the Saunakiya. Often in corresponding hymns, the two recensions have different verse orders, or each has additional verses not in the other.

Samhitavidhi, Santikalpa and Naksatrakalpa are some of the five kalpa texts adduced to the Saunakiya tradition and not separate schools of their own.

Two main post-Samhita texts associated with the AV are the Vaitana Sutra and the Kausika Sutra. The Vaitanasutra deals with the participation of the Atharvaveda priest (brahmán) in the Shrauta ritual, while the Kausikasutra contains many applications of Atharvaveda mantras in healing and magic. This serves the same purpose as the vidhana of the Rigveda and is of great value in studying the application of the AV text in Vedic times. Several

Upanishads also are associated with the AV, but appear to be relatively late additions to the tradition. The most important of these are the mundaka and the prasna Upanishads. The former contains an important reference to Shaunaka, the founder of the Shaunakiya shakha, while the latter is associated with the Paippalada shakha.

It is conjectured that the core text of the Atharvaveda falls within the classical Mantra period of Vedic Sanskrit at the end of the 2nd millennium BCE - roughly contemporary with the Yajurveda mantras, the Rigvedic Khilani, and the Samaveda.

The Shaunakiya text is clearly divided into four parts: Kandas 1-7 deal with healing and general black and white magic that is to be applied in all situations of life, from the first tooth of a baby to regaining kingship. Kandas 8-12 constitute early speculation on the nature of the universe and of humans as well as on ritual and are thus predecessors of the Upanishads. They continue the speculative tradition of some Rigvedic poets. Kandas 13-18 deal with issues of a householder's life, such as marriage, death and female rivalry, as well as with the ambiguous Vratyas on the fringes of society and with the Rohita sun as an embodiment of royal power. Kanda 19 is an addition, and Kanda 20 is a very late addition containing Rigvedic hymns for the use of the Atharvanic Brahmanacchamsin priest as well as for the enigmatic Kuntapa ritual of the Kuru kingdom of Parikshit. The Paippalada text has a similar arrangement into four parts (Kandas 1-15, 16-17, 18, 19-20) with roughly the same contents.

The current recitation style of this Veda mostly resembles the Rigvedic one.

The Shaunaka Shakha of the Atharvaveda is recited in western Saurashtra, at Benares, Gokarna and, after a recent introduction from Benares, also in South India (Tirupati, Chidambaram, etc.). The Gokarna version follows the northern style, which resembles the way the Maharashtrians recite the Rigveda Samhita. In Varanasi, which derives its style from Gujarat, the way of recitation is little different. Similarly in South India, the Shaunaka Shaka is recited using the Rig Veda as a base, with minute variations in Kampa Svara.” - Source: <http://en.wikipedia.org/wiki/Atharvaveda>

On Vedas:

“The authority of the Vedas extends to all ages, climes and persons; that is to say, their application is not confined to any particular place, time, and persons.

In the more recent Upanishads, the spiritual ideas have been collected and brought into one place; as in the Bhagavad Gitâ, for instance, which we may, perhaps, look upon as the last of the Upanishads, you do not find any inkling of these ritualistic ideas. The Gita is like a bouquet composed of the beautiful flowers of spiritual truths collected from the Upanishads. But in the Gita you cannot study the rise of the spiritual ideas, you cannot trace them to their source. To do that, as has been pointed out by many, you must study the Vedas. The great idea of holiness that has been attached to these books has preserved them, more than any other book in the world, from mutilation. In them, thoughts at their highest and at their lowest have all been preserved, the essential and the non-essential, the most ennobling teachings and the simplest matters of detail stand side by side; for nobody has dared to touch them. Commentators came and tried to smooth them down and to bring out wonderful new ideas from the old things; they tried to find spiritual ideas in even the most ordinary statements, but the texts remained, and as such, they are the most wonderful historical study. We all know that in the scriptures of every religion changes were made to suit the growing spirituality of later times; one word was changed here and another put in there, and so on. This, probably, has not been done with the Vedic literature, or if ever done, it is almost imperceptible. So we have this great advantage, we are able to study thoughts in their original significance, to note how they developed, how from materialistic ideas finer and finer spiritual ideas are evolved, until they attained their greatest height in the Vedanta. Descriptions of some of the old manners and customs are also there, but they do not appear much in the Upanishads. The language used is peculiar, terse, mnemonic.” - Swami Vivekananda



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Atharva Veda - Maharishi University of Management

Aditya Hridayam

[Heart of Sun God]

Translated by P. R. Ramachander

This prayer is possibly the greatest one addressed to the Sun and occurs in Yuddha Kanda of Ramayana. Lord Rama, after ceaseless battle with Ravan, is not able to kill him and is perplexed. At that time the devas who have assembled in the sky advise him to ask the advice from Sage Agasthya and he does it. Sage Agasthya teaches him about this great prayer and Lord Rama subsequently was able to kill Ravana.

Asya sree adithya hrudaya sthothra maha manthasya Agasthyo bhagawan rishi, anushtup chanda, Sree Adithyathma Soorya narayano devatha sarva jaya sidhyarthe jape viniyoga.

The sage for Adithya Hrudaya Stotras is Sage Agasthya, the meter is Anushtup and the presiding deity is Soorya Narayana who is the heart of Adithya.

Adha Dhyanam:

Jayathu jayathu soorya saptha lokaika deepam,
Kirana samitha papam klesa dukhasya nasam,
Aruna nigama gamyam chadhi adithya moorthim,
Sakala bhuvana vandhyam, bhaskaram tham namami.

Now Prayer:

Victory, Oh victory to the Sun god,
Who is the lamp to the seven worlds,
Who by his rays destroys sin,
Who destroys aches and sorrow,
Who is lead to by the path of Vedas,
Who is the Sun God to the universe,
And Who is saluted by all the worlds,
And also my salutations to Him who makes the day.

Thatho yudha parisrantham samare chinthaya sthitham,
Ravanam chagratho drushtwa yudhaya samupasthitham.
Daivathischa samagamya drushtu mabhya gatho ranam,
Upagamyabraveed ramam Agasthyo Bhagawan rishi. 1-2

The great God like sage Agasthya,
Who has come along with other Gods to see the war,
Seeing the tired and thought filled Ravana,
Approached Lord Rama, who is ready for the war and told.

Rama Rama maha baho srinu guhyam sanathanam,
Yena sarvaanareen vatsa samare vijayishyasi. 3

Hey Rama, Hey dear Rama, be pleased to hear,
That which is secret and perennial,
By reciting which, son,
You would be victorious in war.

Adithya hrudayam punyam, sarva sathru vinasanam,
Jayavaham japen nithyam akshayyam paramam shubham. 4

This is the prayer called “the heart of the sun”.
Which is holy, destroys all enemies,
Which leads to victory and by reciting which daily,
Leads you to perennial state of good.

Sarva mangala mangalyam, sarva papa pranasanam,
Chinthaoka prasamanam, ayur vardhanamuthamam. 5

This prayer great gives all that is good,
Destroys all sins committed,
Acts as an antidote for sorrow and thought,
And also leads to very long life.

Rasmi mantham samudhyantham devasura namaskrutham,
Poojayaswa vivaswantham bhaskaram bhuvaneshwaram. 6

Offer prayers to the Great Sun God,
Who is the owner of rays,
Who rises up from below,
Who is worshipped by devas and asuras,
And who is worshipped by every one of the universe.

Sarva devathmakam hyesha tejaswai rasmi bhavana,
Esha devasura ganana lokan pathi gabasthibhi. 7

He has within him all the devas,
He is the brightest among the bright,
He runs the whole world by his rays,
And protects all the worlds of Devas and Asuras by his great Rays.

Esha brahma cha Vishnuscha shiva skanda prajapathi,
Mahendro, dhandha kalo yama somo hyapam pathi. 8

He is Brahma, He is Vishnu, He is Shiva, He is Skanda,
He is the progenitor of human race, He is the king of devas,
He is Kubhera, the lord of all riches. He is Kala, the God of death,
And He is the moon also He is Varuna.

Pitharo vasava sadhya hyaswinou marutho, manu,
Vayur vahni praja prana ruthu hartha prabhakara. 9

He is the manes, He is the Gods called Vasus,
He is the gods called Sadhya,
He is the Aswini Devathas, the doctors of Gods,
He is the Maruths who are responsible for breeze,
He is the wind God, He is the fire God, he is the soul of all beings,
He is the creator of seasons and he is the giver of light.
Adithya savitha soorya khaga poosha gabasthiman,
Suvarna sadrusa bhanu, hiranya retha divakara. 10

He is the son of Adithi,
He is the creator of the world,
He makes us do things,
He travels on the sky,
He feeds the world by rain,
He is the one with rays,
He is the color of Gold,
He is always shining,
He is responsible for creation,
And he is the maker of the day.

Haridaswa sahasrarchi saptha sapthir mareechiman,
Thimironmadhana shambhu thwashtwa marthanda amsuman. 11

He has green horses,
He has thousands of rays,
He rides on seven horses,
He dispels darkness,
He gives a pleasant life,
He kills all life,
He gives rebirth to those killed,
He removes darkness,
And he is resplendent in his glory.

Hiranya garbha shisira thapano bhaskaro ravi,
Agni garbha adithe puthra sankha shisira nasana. 12

He who keeps the golden source,
He who cools down minds of devotees,
He who bestows heat,
He who is the source of light,
He who is praised by everyone,
He who has fire within himself,
He who is the son of Adhithi,
He who travels in the sky with pleasure,
And he who melts cold.

Vyomanadha sthamobhedi rig yajur sama paraga,
Ghana vrushtirapam mithro vindhya vedhi plavangama. 13

He who is the lord of the sky,
He who dispels darkness,
He who is a master of Rig, Yajur and Sama Veda,
He who is the cause of heavy rains,
He who is the friend of water,
And he who travels over the Vindhya swiftly.

Aathapee mandali mruthyu pingala sarva thapana,
Kavir viswo maha thejaa raktha sarvodbhava. 14

He who gives heat,
He who is of the global shape,
He who is of the form of death,
He who is of the color of gold,
He who heats everything,
He who is expert in knowledge,
He who manages the universe,
He who is of great brilliance,
He who is dear to everyone,
And he who manages every event.

Nakshtra gruha tharanam adhipo, viswa bhaavana,
Thejasam aphi thejaswi dwadasathman namosththe. 15

Salutations to him who is the Lord of stars, planets and zodiac,
To him who looks after the universe,
To him who gives light to all that shines,
And To him who has twelve forms.

Nama poorvaya giraye, paschimayadraye nama,
Jyothirgananam pathaye dhinadhipathaye nama. 16

Salutations to him who rises from the mounts of east,
Salutations to him who sets on mounts of west,
Salutations to the lord of objects that shine,
And the Lord of the day.

Jayaya jaya bhadraya haryaswaya namo nama,
Namo nama sahasramso adithyaya namo nama. 17

Salutations to him who is the cause of victories,
Salutations to him who has green horses,
Salutations and salutations to him who has thousand rays,
Salutations and salutations to the son of Adhithi.

Nama ugraya veeraya sarangaya namo nama,
Nama padma prabhodaya, marthandaya namo nama. 18

Salutations and salutations,
To him who is fearful to the sinners,
To him who is the hero,
And to him who travels swiftly.
Salutations to him who opens the lotus,
And salutations and salutations,
To him who makes men live.

Brahmesanachuthesaya sooryadhithya varchase,
Bhaswathe sarva bhakshaya roudraya vapushe nama 19

Salutations to Him,
Who is God to Brahma, Achyutha and Shiva,
Who is the giver of light,
Who is the son of Adhithi,
Who is ever shining,
Who eats everything,
And to him who has a fearsome body.

Thmognaya himagnaya sathrugmaya amithathmane,
Kruthagnagnaya devaya jyothisham pathaye nama. 20

Salutations to him,
Who destroys darkness,
Who destroys, snow,
Who destroys his enemies,

Who has an immeasurable body,
Who destroys those who are not grateful,
And to him who is the Lord of those who shine.

Taptha chamikarabhaya vahnaye viswa karmane,
Namasthomabhinignaya ruchaye loka sakshine. 21

Salutations to Him,
Who is of the color of molten gold,
Who is of the form of fire,
Who has created the world,
Who destroys ignorance,
Who is the subject of all that is loved,
And to him who is the witness of the world.

Naasa yatyesha vai bhootham tadeva srujathi prabha,
Payathyesha thapathyesha varshatyesha gabhasthibhi. 22

This our lord helps beings to grow,
And also destroys them.
He with his awesome rays,
Looks after every being,
Gives intense heat to them and also causes rains to shower.

Yesha suptheshu jagarathi bhootheshu parinishtitha,
Yesha evagnihothram cha phalam chaivagnihothrinam. 23.

This our Lord is awake,
When all the world is asleep,
Without anyone being aware,
And he is the fire sacrifice,
And also the one who performs fire sacrifice.
Vedascha kradavaschaiva krathoonam phalameva cha,
Yani kruthyani lokeshu sarva yesha ravi prabhu. 24

All the Vedas,
All the yagas,
Result of all yagas.
And all the actions,
That happen in this world,
Are this Lord Surya himself.

Yena mapathsu kruchreshu kanthareshu bhayeshu cha,
Keerthayan Purusha kaschin aavaseedhathi raghava. 25

Hey Lord Raghava,
Anyone who sings the praise of the Sun,
In time of danger, in time of suffering,
In wild forests and in times of fear,
Is able to cross the problem for sure.

Poojaswaikegro deva devam jagat pathim,
Ethath trigunitham japthwa yudeshu vijayishyasi. 26

Please worship Him Who is God of Gods,
And who is the lord of the universe,
With single minded devotion if you chant this thrice,
You would win in the war.

Asmin kshane maha baaho ravanam thwam vadhishyasi,
Evamukthwaa agasthyo jagam yada gatham. 27

“Oh hero of heroes,
You would kill Ravana within a second,”
Saying this the sage Agasthya,
Went back his way.

Edath sruthwa maha theja nashta shoka abhavath thada,
Dharayamasa supreetho raghava prayathathmavaan. 28

Hearing this, the resplendent one,
Became devoid of sorrow,
And with utmost devotion,
Wore this prayer within himself.

Adhithya prekshya japthwa thu param harsha mavapthavan,
Thrirachamya suchir bhoothwa dhanuradhaaya veeryavaan. 29

Cleansing himself by doing Aachamana* thrice,
And facing the Sun God lifting his bow
The great hero Rama became very happy.

* Purification ceremony

Ravanam preshya hrushtathma yudhaya samupagamath,
Sarva yathnena mahatha vadhe thasya drutho bhavath. 30

Came he facing Ravana,
For starting the war again,
With all preparations great,
With an intention of killing him.

Adharavira vadha nireekshya ramam,
Mudhithamana paramam prahrushyamana,
Nisicharapathi samkshyam vidhithwa,
Sura gana Madhya gatho vachasthwarethi. 31

Immediately then Lord Sun,
Who is the king of the skies
Arose from the middle of the bevy of Gods,
With mind full of happiness,
And asked Rama to kill Ravana forthwith.

* * * * *

Sooryam sundara loka nadham amrutham vedantha saram shivam,
Gnanam brahma mayam suresha mamalam lokaika chitham swayam.

I bow and salute always before the great Sun God,
Who is ever shining,
Who is the Lord of the universe,
Who is forever living,
Who is the essence of Veda,
Who is forever peaceful,
Who is store house of knowledge,
Who is God personified,
Who is the king of gods,
Who is purity personified,
And who has the mind of all the world under his control.

Bhano bhaskara marthanda, chanda rasmai, divakara,
Ayur arogyam aiswaryam vidhyam dehi namosthuthe.

Oh God of gods,
Who is source of light,
Who makes the day,
Who removes darkness,
Who has fearful rays,
And who is the creator of the morn,
Please give me long life,
Health, wealth, knowledge
And I salute you.

Anyadha saranam nasthi thwameva saranam mama,
Thasmath karunya bhavena raksha raksha maha prabho.

I don't have anybody to seek refuge,
Except thee, Oh great God,
So please have mercy upon me,
And protect me again and again.

Iti srimad ValmEEKhi Ramayane Yudha Kande,
Sapthothara sathathama sargathmakam,
Adhithya hrudaya sthOthram samaptham.

Thus ends the great prayer called Adithya Hrudhayam,
Which occurs in the 107th chapter of the Section of War,
In Ramayana composed by Sage Valmiki.

Agni Suktam

Translated by Ramakrishna Janasvami

Introduction:

Agni Suktam is the first hymn in the oldest of the vedas, the Rig Veda and is addressed to Agni, the fire-god, who is considered a cosmic power, who protects and guides human beings towards perfection. In what follows, we have included the original Sanskrit text along with the transliterated text for each Rig Vedic hymn. Svarita, Anudatta and Udatta marks are also shown in the original Sanskrit hymns to facilitate proper pronunciation and recitation. Sandhi dissected versions should be of immense help before an interpretation of various words is undertaken. As opposed to classical Sanskrit, Vedic Sanskrit is somewhat less structured and a careful reader will find not infrequent violation of grammatical rules in the texts. Still, the grammar works of Macdonnell [3] and Whitney [5] should be particularly useful in interpreting vedic texts in a meaningful way.

1. I glorify Agni, the high priest of sacrifice, the divine, the ministrant, who is the offerer and possessor of greatest wealth.
2. May that Agni, who is worthy to be praised by ancient and modern sages, gather the Gods here.
3. Through Agni, one gets lot of wealth that increases day by day. One gets fame and the best progeny.
4. O Agni, you are surrounding the non-violent sacrifice on all sides, that which indeed reaches (in) the gods.
5. May Agni, the sacrificer, one who possesses immense wisdom, he who is true, has most distinguished fame, is divine, come hither with the gods.
6. O Agni, whatever good you will do and whatever possessions you bestow (upon the worshiper), that, O Angiras, is indeed your essence.
7. O Agni, the illuminer (dispeller) of darkness, we approach near thee (thy vicinity) with thought (willingness), day by day, while bearing obeisance.
8. (We approach) Thee, the shining (the radiant), the protector of non-injuring sacrifices, growing in your own dwelling, the bright star of truth.

9. O Agni, be easily accessible to us, like a father to his son. Accompany us for our well being.



Download Link of Agni Suktam with Slokas in Devanagari [PDF File]

Bhagya Suktham

Translated by P. R. Ramachander

[This prayer to Bhaga, the God of wealth and fortune occurs in Rig Veda. He is the son of Adithi, supporter and bestower of bliss. Though Bhaga is not a puranic God, he has contributed his name to the words, Bhagawan, Bhagya etc. The Suktha in Sanskrit along with its meaning can be found [at this Page](#).]

1. Pratar agnim, Pratar Indram havamahe pratar mitra varuna, prathar
aswina,
Prathar bhagam pooshanam Brahmanaspathim pratha soma muthaa rudram
huvema.

At dawn we invoke Fire God (Agni), Indra, Sun god (Mithra),
God of rain (Varuna) and the two Aswini Kumaras (Doctors)
At dawn we invoke Bhaga (God of fortune), Poosha (God of way),
Brahmanaspathi (Teacher of devas), Soma (moon God) and Rudra (God of
anger).

2. Pratha arjitham bhaga mugram, huvema vayam puthra madhitheyo
vidartha,
Adhraschid manya maana suraschid yam Bagam Bhakshithaya.

In the morning we make as our own Bhaga, who is the son of Adhithi and a
great supporter,
And therefore even the gods who appear to be great are making Bhaga their
own.

3. Bhaga parenthar bhaga sathyaradho bhage maam dhiyamudavaa
dhadhanaa,
Bhaga parano janaya gobhir aswai bhaga para nrbhirnravantha sayaama

Oh Bhaga, cross our way, Oh Bhaga who gives true gifts, continue giving
your gifts,
Oh Bhaga add cows and horses to our store, Oh Bhaga bestow on us men
and kings.

4. Uthedanim bhaga vantha sayomotha paripithwa utha madhye ahnam,
Uthoditha magavana sooryasya vayam devaanaam sumathou sayama.

Make us one with wealth/luck and when light breaks and at noon,
And even at sunset, let us be under the good grace of the gods.

5. Bhaga eva bhagavanasthu Devaasthena vayam bhagavantha sayama,
Tham thavaa bhaga sarva ijjohaveethi sa no bhaga purethaa bhaveha.

Let Bhaga be the one who gives me wealth/luck, and Oh Gods, make us
lucky,
Oh Bhaga we pray you with all our mind, that you Bhaga be our leader here.

6. Samadhwaraoushaso namatha dadikraveva suchaye padhaaya,
Arvaacheenam vasuvidham bhagam no radhamivaswa vaajina aavahanthu.

Let due to our worship at dawn, make them come to a pure place like
Dadikravan,
Similar to strong horses leading the chariot, let Bhaga turn towards us the
essence of riches.

7. Aswaavathi rgamatheerna ushaso veeravathi sadamucchanthu bhadraa,
Ghartham duhaana viswatha para peethaa yuyam patha.

Let the dawns be with us, always safely with horses, cattle and heroes,
Milking the world with plenty and look after us, Oh God with blessings.

8. Yo maagne bhaginam santhamadhabhagam chikeershati,
Abhagamagne tham kuru maam agne bhaginam kuru

Oh Fire, the participating saints have offered the present offering
Oh fire let that portion be made that of the participators.

Bhoo Suktham

Translated by P. R. Ramachander

[This is the Suktha about earth and occurs in Taithreeya Samhitha and Rig Veda. It aims at the unification of Yajna, which is the effort of all to propitiate the Gods. I have taken this Suktha text from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.]

Bhoomna dairvarina,
Anthaikshma mahithva,
Upasathe they devi adithe,
Agnim annadam annadaya adadhe.

Oh Goddess Adithi, you pervade the earth,
You are supreme in heaven,
You are vast in the environment,
I place on your lap, oh Adithi,
Fire, the food giver for eating of food.

Aayam gau prashnir akramith,
Asanan matharam purah,
Pitharam cha prayant svah.

The cow (knowledge?) comes again
It reaches the mother earth,
And goes back to the father heaven.

Trimshat dhama vi rajathi vaak,
Patangya dhiyathe,
Prathi vasthoroha dhybhi.

The word (speech*) shines in thirty abodes,**
It is in the bird (or soul),
And it carries the light forward.

* Speech is represented by fire

** Thirty abodes are all the thirty days

Asya pranaath apaanathi,
Anthascharathi rochanaa,
Vakhyaan mahisha dhivam.

It* travels upward (prana-inhalation)
And downward (apana-exhalation),
It travels within the luminous bodies,
And in its gross form it illuminates us.
* The Agni or fire within us.

Yathwa krudhah parovapa,
Manyunaa yad avarthaya,
Sukalpam agne,
Thathawa puna thva uddheepayamasi.

If I have scattered you insensibly,
In wrath or though unfortunate behaviour,
Please ignore it, oh fire god,
And we would raise you again (within us).

Yathe manyu paropthasya,
Prithweemanu dadhwase,
Aadithya vishve thath deva,
Vasavascha samabharan.

Whatever portion of you has been scattered,
Was spread over the earth and,
The sun god and other devas,
And Vasus have gathered it back.

Mano jyothir jushathaamajyam,
Vichinnam yajnam samimam dadhaadhu.
Brihaspathisthanuthamimaam,
No vishve devaa yiha maadayanthaam.

Oh light of the mind, be pleased by this offering of ghee,
May the scattered yajna become one again,
May Brahaspathi (Jupiter) may help in this,
And let all the devas rejoice because of this.

Chamakam

Translated by P. R. Ramachander

Agnaa Vishnu sajosh semaa vardhanthu vaam gira.
Dyumnai vajebi raagrutham.
Vaajas cha may, prasavam cha may,
Prayathis cha may, praseethis cha may, deedhis cha may, krathus cha may,
swaras chamay,
Slokas chamay, suvas chamay, sruthischa may, jyothishas cha may, suvas
cha may, praanas chamay,
Apaanas cha may, Vyaanas cha may, asus cha may, chittam cha may,
aadheetham cha may,
Vaak cha may, manas cha may, chakshus cha may, srothras cha may,
dakshas cha may,
Balam cha may, oojas cha may, sahas cha may, aayus cha may,
Jaraas cha may, aathmaas cha may, thanus cha may, sarmas cha may,
varmas cha may,
Angaanis cha may, Asthaanis cha may, paarungsshis cha may, sareeraanis
cha may. 1

Oh Lord who is fire and who is Vishnu,
Both of you be pleased ,
To show love towards me,
Let these words which praise you,
Grow forever and you both,
Should bless me with food and all wealth.

Food is with me.
The mind to give food is with me.
Cleanliness is with me.
Enthusiasm is with me.
Capacity to protect is with me.
Capacity to earn food is with me.
Strength to chant manthras without fault is with me.
Fame is with me.
Strength to recite properly is with me.
Enlightenment inside is with me.
Heaven is with me.
The spirit of the soul is with me.
Aapana is with me.
Vyaana is with me.
The soul is with me.
Thought is with me.

Things known by thought are with me.
Words are with me.
Mind is with me.
Eyes are with me.
Ears are with me.
Strength of organs for gaining knowledge are with me.
Strength of sensory organs are with me.
Strength of soul is with me.
Strength to defeat enemies is with me.
Span of life is with me.
The old age is with me.
The soul inside is with me.
Good body is with me.
Happiness is with me.
The Armour to protect the body is with me.
Strong stable organs are with me.
Bones are with me.
Joints are with me.
And all other parts of the body are with me.
Because I worship Rudra.

Jyaishityam cha may, aadhipatyam cha may, manyus cha may,
Bhaamas cha may, aamyas cha may, jemaas cha may, mahimaa cha may,
Varimaa cha may, prathimaa cha may, varshmaa cha may, draguyaas cha
may,
Vruddham cha may, vruddhis cha may, satyam cha may, sraddhas cha may,
Jagascha may, dhanas cha may, vasas cha may, twishis cha may, kreedas
cha may,
Modhas cha may, jaatham cha may, janishmaanam cha may, sookthas cha
may,
Sukrutham cha may, vitham cha may, vedhyam cha may, bhootham cha
may,
Bavishyam cha may, sugam cha may, supadham cha may, ruddham cha
may, ruddhis cha may,
Kluptham cha may, klupthis cha may mathis cha may sumathis cha may. 2

Fame is with me.
Capacity to head is with me.
Internal anger is with me.
External anger is with me.
Fathomless mid is with me.
Pure cold water is with me.
Capacity to win is with me.
Capacity to be honoured is with me.
Immovable assets are with me.

Sons and grandsons are with me.
Deathless progeny is with me.
Pleasure of wealth is with me.
Growth of knowledge is with me.
Truth is with me.
Attention to detail is with me.
Assets are with me.
Wealth is with me.
Capacity to attract is with me.
Luster of the body is with me.
Sports is with me.
Happiness coming out of that is with me.
Whatever has been made is with me.
Whatever is being made is with me.
Praise of gods is with me.
Good deeds are with me.
Saved money is with me.
Whatever money I will earn is with me.
Earned assets are with me.
Assets, which I am going to earn, are with me.
Places, which I can easily reach, are with me.
Good paths are with me.
Good results of sacrifices done are with me.
Good results, which I am going to earn, are with me.
Assets earned by proper ways are with me.
Good capacity to carry our things is with me.
Capacity to foresee is with me.
And stability to manage is with me.
And all these are with me.
Because I worship Rudra.

Sam cha may, mayas cha may, priyas cha may, anukaamas cha may,
Kaamas cha may, soumanasas cha may, bhadram cha may, sreyas cha may,
Vasyas cha may, yasas cha may, bhagas cha may, dravinam cha may,
Yantha cha may, dhartas cha may, ksemas cha may, druthis cha may,
Viswam cha may, mahas cha may, samvich cha may, jnathram cha may,
Suus cha may, prasoos cha may, seeram cha may, layas cha may, hritham
cha may,
Amrutham cha may, ayakshmam cha may, anamas cha may, jeevathus cha
may,
Deergayuthwam cha may, anaamithram cha may, abhayam cha may, sugam
cha may,
Sayanam cha may, sooshaa cha may, sudhinam cha may. 3

Pleasures of this world are with me.
Pleasures of other world are with me.
Liking is with me.
The desire due to that is with me.
The result of the desire is with me.
Relatives sweet to the mind are with me.
Security is with me.
Great fame is with me.
Good habitats are with me.
All good luck is with me.
All wealth is with me.
Teacher showing the way is with me.
One who carries me like father is with me.
Protection of assets is with me.
Courage is with me.
Good to all are with me.
Reward is with me.
Knowledge of Vedas and science is with me.
Capacity to teach is with me.
Capacity to order is with me.
Capacity to get work done is with me.
Wealth of cattle is with me.
Destruction of blocks in my path are with me.
Fire sacrifices and other good deeds are with me.
The good result of such action is with me.
Freedom from tuberculosis is with me.
Freedom from small fevers are with me.
The medicine for life without sickness is with me.
Long life is with me.
The state of all people being my friends is with me.
Absence of fear is with me.
Good conduct is with me.
Good sleep is with me.
Good mornings are with me.
Good days are with me.
And all these are with me.
Because I worship Rudra.

Oorkas cha may, sunoothas cha may, payas cha may, rasas cha may,
Gruthams cha may, madhu cha may, sagdhis cha may, sapeethis cha may,
Krushis cha may, vrushtis cha may, jaithram cha may, oudbheedhyam cha
may,
Rayis cha may, raayas cha may, pushtam cha may, pushtis cha may,
Vibhus cha may, prabhus cha may, bahu cha may, bhooyas cha may,

Poorna cha may, poorna tharam cha may, aakshithis cha may, kooyavaas
cha may,
Annam cha may, akshu cha may, vreehayas cha may, yavaas cha may,
bhashaas cha may,
Thilaas cha may, mudhgas cha may, kkkhalvas cha may, godhumas cha may,
Masooras cha may, priyangavas cha may, anavas cha may, sayaamaakas
cha may,
Neevaaras cha may. 4

Food is with me.
Good words are with me.
Milk is with me.
The essence of milk is with me.
Ghee is with me.
Honey is with me.
Taking food together with relatives is with me.
Drinking together is with me.
Agriculture is with me.
Rain is with me.
Land which gives victory is with me.
Production out of plants and trees are with me.
Gold is with me.
Gems are with me.
Greatness that wealth brings is with me.
Health is with me.
Wealthy harvest is with me.
Fame that the harvest brings is with me.
Many good things that harvests brings are with me.
Further and further growth is with me.
Completeness is with me.
State above perfection is with me.
Deathless state is with me.
Maize is with me.
Rice food is with me.
Wheat is with me.
Black gram is with me.
Oil seeds are with me.
Green gram is with me.
Other grams are with me.
All types of wheat are with me.
Masoor dhal is with me.
Lentils are with me.
Sorghum is with me.
Millets are with me.
Red rice is with me.

And all these are with me.
Because I worship Rudra.

Asmas cha may, mruthikas cha may, girayas cha may, parvathaas cha may,
sikathaas cha may,
Vanaspathayas cha may, hiranyam cha may, vyas cha may, seesa cha may,
Thrapus cha may, sayaamam cha may, loham cha may, agnischa may,
aapas cha may,
Veerudhas cha may, ooshadhyas cha may, krushtapachyam cha
mayAkrushtapachyam cha may,
Graamyas cha may, pasava aaranyas cha may, yagnena kalpantham vitham
cha may,
Vithischa me. bhootham cha may, bhoothischa me vasus cha may, Vasathis
cha may,
Karma cha may, sakthis cha may, arthas cha may, eemas cha may, ithis cha
may,
Gathis cha may. 5

Stones are with me.
Mud is with me.
Hills are with me.
Mountains are with me.
Sand is with me.
All that grows from soil is with me.
Gold is with me.
Steel is with me.
Lead is with me.
Zinc is with me.
Black iron is with me.
Other metals like copper are with me.
Fire is with me.
Water is with me.
Climbing plants are with me.
Medicinal herbs are with me.
All, which is cultivated, is with me.
All produce, which is not cultivated, is with me.
All that is in villages is with me.
All that is in the forest is with me.
All animals are with me.
All material required for fire sacrifice are with me.
All assets inherited by me are with me.
All assets of children and friends are with me.
All my assets are with me.
All movable property is with me.
All immovable property is with me.

All religious duties are with me.
Strength to do duty is with me.
Good results of duty are with me.
Pleasures that can be attained are with me.
Methods to attain such pleasures are with me.
Attainments are with me.
And all these are with me.
Because I worship Rudra.

Agnis cha ma indras cha may, somas cha ma indras cha may,
Savithaas cha ma indras cha may, Sarswathi cha ma indras cha may,
Pooshaa cha ma indras cha may, Brahaspathees cha ma indras cha may,
Mithras cha ma indras cha may, varunas cha ma indras cha may,
Twashtaas cha ma indras cha may, Dhaathhas cha ma indras cha may,
Vishnus cha ma indras cha may, Aswinou cha ma indras cha may,
Maruthas cha ma indras cha may, Viswe cha ma indras cha may,
Prithvee cha ma indras cha may, Aanthareeksham cha ma indras cha may,
Dhyous cha ma indras cha may, dhisas cha ma indras cha may,
Moordhaas cha ma indras cha may, prajaapathis cha ma indras cha may. 6

Fire and Indra,
Moon and Indra,
Sun and Indra,
Saraswathi and Indra,
Pooshaa and Indra,
Teacher of Gods and Indra,
Mithra and Indra,
Varuna and Indra,
Twashtaa and Indra,
Dhathaa and Indra,
Vishnu and Indra,
Aswini devas and Indra,
Marut devas and Indra,
Viswe devas and Indra,
Earth and Indra,
Atmosphere and Indra,
Heaven and Indra,
Four Directions and Indra,
The direction overhead and Indra,
And Prajaa pathi and Indra
Would bless me.

Amsus cha may, rasmis cha may, Aadhabhyas cha me. Adhipathis cha may,
Upamsus cha may, antharyaamas cha may, aindravaayavas cha may,
Maithraa varunas cha may, Aaswinas cha may, prathiprasthaanas cha may,
Shukras cha may, mandhis cha may, Agrayanas cha may, Vaiswa devas
cha may,
Druvas cha may, Vaisaanaras cha may, hriruth gruhas cha may, athi grahyas
cha may,
Aindragnas cha may, vaiswa devas cha may, maruthvadheeyas cha may,
mahendryas cha may,
Aadhithyas cha may, saavithras cha may, saarasvathas cha may, paishnas
cha may,
Paathnivathas cha may, haari yojanas cha may. 7

[Please note that the following are vessels used in the fire sacrifice and since
I am not familiar with what they are, I am unable to translate them and have
given them as such.]

The vessels for Soma Yaga are with me.
The rays of sun are with me.
The vessels of Adhaabhya are with me.
The vessels of curd are with me.
The vessels to give planet Venus with the juice of Soma are with me.
The vessels of Andaryaama are with me.
The vessels to give planet Indra with the juice of Soma are with me.
The vessels to give Maithra Varuna with the juice of Soma are with me.
The month of aaswina is with me.
The prathi prasthaana is with me.
Shukraa is with me.
Mandhee is with me.
Agrayana is with me.
Vaiswa deva is with me.
The vessels to give star Dhruva with the juice of Soma are with me.
The vessels to give seasons with the juice of Soma are with me.
Adhigraahya is with me.
Aindraagna is with me.
Vaiswa deva is with me.
Mrud vadheeya is with me.
Maahendra is with me.
Saveethra is with me.
The vessels to give saraswathi with the juice of Soma are with me.
Poushna is with me.
Paathni vadha is with me
And Haari yojana is with me.
And all these are with me.
As I worship Rudra.

Idmas cha may, barhis cha may, vedhis cha may, thisnyaas cha may,
Suchas cha may, chamasaas cha may, gravaanas cha may, swaravas cha
may,
Uparavaas cha may, adhishavanes cha may, drona kalasa cha may,
Vaayvyaaani cha may, poothamus cha may, aagavaneeyas cha may,
Aagneetham cha may, havirgaanaam cha may, gruhaas cha may, sadas cha
may,
Purodastas cha may, pachathaascha may, avabhoodhas cha may,
Swagaakaaras cha may. 8

[Please note that the following are other materials required for the fire
sacrifice and since I am not familiar with what they are, I am unable to
translate them and have given them as such.]

Tender branch pieces of banyan (Samith) are with me
Durbha grass is with me.
The sacrifice platform is with me.
The place to sit for those who do the sacrifice is with me.
The ladles for doing the fire sacrifice is with me.
The vessels for drinking Soma juice is with me.
The stones for crushing the Soma creeper is with me.
The wooden pieces are with me.
The holes dug in the earth is with me.
The plank used to extract juice out of soma creeper is with me.
The drona pot is with me.
The vaayavyas are with me.
The holy pots are with me.
The aadavaneeya vessels are with me.
The stage of Aagnidran is with me.
The platform for keeping materials to be put in fire is with me.
The place for woman to sit is with me.
The general place for those who want to attend is with me.
The cooked rice meant for fire sacrifice is with me.
The platforms for animal sacrifice is with me.
The bathing done at the end of the sacrifice is with me.
And the burning of Samiths in the fire is with me.
And all these materials meant for fire sacrifice come to me.
As I am a devotee of Rudra.

Agnis cha may, garmas cha may, arkas cha may, sooryas cha may,
Praanas cha may, aswa medhas cha may, pruthvee cha may, adithis cha
may,
Dithis cha may, dhyous cha may, sakvaree-rangulayos cha may,
Yagnena kalpaantharug cha may, saama cha may, sthomas cha may,

Yajus cha may, deekshas cha may, tapas cha may, hruthus cha may,
vrutham cha may,
Aahorathrayor vrushtyaa bruhadradanthares cha may, yagnena kalpethaam.
9

Let fire be made over to me.
Let what has to be done before the fire sacrifice be made over to me.
Let Arka sacrifice be made over to me.
Let sun sacrifice be made over to me.
Let the soul sacrifice be made over to me.
Let horse sacrifice be made over to me.
Let the God of earth be made over to me.
Let the Adhithi God be made over to me.
Let the Thidhi God be made over to me.
Let Gods of heaven be made over to me.
Let the sakvaree meter be made over to me.
Let the limbs of supreme purusha be made over to me.
Let the different directions be made over to me.
Let Rig-veda be made over to me.
Let Saama Veda be made over to me.
Let Yajur Veda be made over to me.
Let the sanctity required to do the fire sacrifice be made over to me.
Let the starving rites which would remove sins be made over to me.
Let the proper time for fire sacrifice be made over to me.
Let the rite of drinking milk from one udder of the cow be made over to me.
Let good crop made by ceaseless rain in night and day be made over to me.
Let the singing of Samaa be made to me.
As I am the devotee of Rudra.

Garbhaa se vatsaa cha may, trayavus cha may, trayavee cha may,
Dhitya vaat cha may, dhiyou hee cha may, pancha vib cha may,
Panchaa vee cha may, trivatsas cha may, trivatsaa cha may, Turya vaat cha
may,
Thuryou hee shashta vaat cha may, shshtou hee cha may, ukshaa cha may,
vasaa cha may,
Rishabhas cha may, vehascha may, meagadvaa s cha may, dhenus cha
may,
Aayu yagnena kalpathaam praano yagnena kalpathaam apano,
Yagnena kalpathaam yyano yagnena kalpathaam chakshur, yagnena
kalpathaam srothram, yagnena kalpathaam mano, yagnena kalpathaam vag
yagnena kalpathaam athma,
Yagnena kalpathaam yagne, yagnena kalpathaam. 10.

Let cows with calves in the womb be made over to me.
Let calves be made over to me.

Let one and half year old bulls be made over to me.
Let one and half year old cows be made over to me.
Let two-year-old bulls be made over to me.
Let two-year-old cows be made over to me.
Let two and half year old bulls be made over to me.
Let two and half year old cows be made over to me.
Let three-year-old bulls be made over to me.
Let three-year-old cows be made over to me.
Let three and half old bulls be made over to me.
Let three and half year old cows be made over to me.
Let four-year-old bulls be made over to me.
Let four-year-old cows be made over to me.
Let breeding bulls be made over to me.
Let barren cows be made over to me.
Let bullocks be made over to me.
Let cows which have young calves be made over to me.
By the fire sacrifice that I perform.
Let the fire sacrifice give me long life.
Let fire sacrifice give me inhaled air.
Let fire sacrifice give me exhaled air.
Let fire sacrifice give me able eyes.
Let fire sacrifice give me able ears.
Let fire sacrifice give me able mind.
Let fire sacrifice give me able words.
Let fire sacrifice give me an able soul.
Let fire sacrifice give me ability to perform more fire sacrifices.

Eka cha me. thisra cha may, panchas cha may, saptha cha may,
Ekadasa cha may, tryodasa cha may, pancha dasa cha may, saptha dasa
cha may,
Nava dasa cha may, eka trimsathis cha may, tryovimsathis cha may,
Pancha vimsathis cha may, saptha vimsathis cha may, nava vimsathis cha
may,
Eka trimsathis cha may, tryatrimisathis cha may, pancha trimsathis cha may.
Chathasras cha may, ashtou cha may, dwadasa cha may, shodasa cha may,
Vimsathis cha may, chatur vimsathis cha may, ashtaa vimsathis cha may,
Dwathrimasthis cha may, shat trimsas cha may, chatvarimsa cha may,
Chathus chatvarimsa cha may, ashta chatvarimsa cha may,
Vaajas cha prasavas cha pijascha kradis cha suvas cha moordha cha
Vyasniyas cha anthyayanas cha anthyas cha
Bhouvans cha bhuvanas chadhipadhis cha. 11

One is with me.*
Three is with me.
Five is with me.
Seven is with me.
Nine is with me.
Eleven is with me.
Thirteen is with me.
Fifteen is with me.
Seventeen is with me.
Nineteen is with me.
Twenty-one is with me.
Twenty-three is with me.
Twenty-five is with me.
Twenty-seven is with me.
Twenty-nine is with me.
Thirty-one is with me.
Thirty-three is with me.
Four is with me.
Eight is with me.
Twelve is with me.
Sixteen is with me.
Twenty is with me.
Twenty-four is with me.
Twenty-eight is with me.
Thirty-two is with me.
Thirty-six is with me.
Forty is with me.
Forty-four is with me.
Forty-eight is with me.
Food is with me.
Production of food is with me.
Growth of food is with me.
Fire sacrifice is with me.
And I request
The Sun, the reason of all this and
The sky at the top and
The gods presiding over the sky and
The gods presiding over deluge and
The deluge and
The gods presiding over the world and
The world and
The god presiding over everything,
To be merciful on me.

Idaa deva hoor- manur yagnaneer-brihaspathir
Ukthaa madhane samsishat viswe devaa sooktha vachaa Prithvi maatharma
Maa himsee madhu vadhishyaami madhur mathi devebhyo
Vaacha mudhyaasam susrushenyam manshyebhyastham maa
Devaa avanthu shobhaayai pitharo anumadhanthu.
Om shanthi Om shanthi Om shanthi.

Kaama dhenu summons the devaas,
Manu conducts the sacrifice,
Brihaspathi chants the joy giving manthraas,
Viswe devaas tell the methods,
Oh mother goddess of earth,
Do not give trouble to me.
I would think by my mind only sweet things,
I would do only sweet things,
I would take only sweet things for worship of devas,
I would talk of only sweet things,
I would only give sweetest things with devaas,
And men who want to hear good things,
Let the devas protect me who does this way,
And let my ancestor gods protect me.

Let there be peace, let there be peace, let there be peace.

Ithi Sri Krishna yajur vediya thaithreeya samhithaayam,
Chathurth kande sapthama prapataka.

Thus ends the seventh section of the fourth chapter,
From the Thaithreeya collection of Krishna Yajur Veda.

* All odd numbers denote the other world (devas) and all even numbers the assets of this world. Another interpretation is:

1. Nature.
3. Three qualities.
4. Purusharthaas.
5. Air, Water, Earth, Fire and Ether.
7. Five Sensory Organs, mind and intellect.
8. Vedas and Upa Vedas.
9. The body with nine holes.
11. Ten souls and the Sushumna.
12. Six Angaas and Six Shastras.
13. Devas.
15. The nadis of the body.
16. The knowledge to be got from god.

17. All the limbs of the body.
19. The Medicinal Herbs.
20. Maha Bhuttas.
21. The important vulnerable parts of the body.
23. Devas controlling serious diseases.
24. The Letters of Gayatri.
25. The number of apasaras in heaven.
27. The Gandharwas.
28. Ushnik Meter.
29. The Vidhyut Devas.
31. The Worlds.
32. Anushtup Meter.
33. The Devas.
36. Bruhathee.
40. Pankthee.
44. Trushtup.
49. Jagathi.

Devi Sukdam [Vaak Sutam]

Translated by Ramakrishna Janasvami

Introduction:

Devi Sukdam or the Vaak Sutam (Vak suktam) occurs in the 10th mandala of Rig Veda Samhita as suktam number 125. The seer of the mantra is vak, the daughter of rishi ambharnaa, resulting in the complete name vagambharni. The devata is also vagambharni, meaning that the seer completely identifies with the seen in this suktam. Various interpretations of the vak suktam have been given in the literature partly due to the fact that the verbs or nouns present could have multiple meanings. In this exposition, we tried to adhere to strict grammatical rules to somewhat narrow the choice of meanings.

1. I move along with Rudras, the Vasus, the Adityas, also with the Vishvadevas. I hold both Mitra and Varuna, both Indra and Agni, and both the Asvin brothers.
2. I bear the pressed out Soma, also Tvashtri, Pushan and Bhaga. I grant wealth to the possessor of oblation, to the mindful institutor of sacrifice and to the performer of Soma sacrifice.
3. I am the Queen, the gatherer of vasus (treasures), knower of Brahman, the first (chief) of the object of yagna (worship). The gods have dispersed me in many places, having many abodes, causing me to pervade (or overpower) many.
4. He who eats food, he who sees, who breathes, who hears the spoken word does so through me alone. Even the non-perceivers of you dwell near me. Hear me! he who is capable of hearing me! I speak to you the credible.
5. I speak this myself, which is liked by both gods and men alike, whomever I wish, I make him powerful, well versed in knowledge, a sage and a wise one.
6. The bow I stretch for the arrow for Rudra is for the purpose of killing the hater of Brahman. I do battle for people. I have pervaded heaven and earth.
7. I generate the father on the summit of this (sky). My source is in the waters, in the inner ocean. Thence, I spread among all living creatures, alongside the all-pervading, and with the vertex I touch that sky.

8. I only breathe forth, like the wind, while holding together all living creatures.
So great (vast) I have become possessing greatness that I am beyond
heaven and this earth.



[Download Link of Devi Suktam \[Vaak Sutam\] with Slokas in Devanagari \[PDF File\]](#)

Durga Suktam

[From Maha Narayana Upanishad]
Translated by P. R. Ramachander

[This is a prayer to the Fire God Agni occurring in the Maha Narayana Upanishad. Durga is used here as a word for difficult problems in almost all the stanzas. The salutation to Durga is given only in the second stanza. But many people consider this as prayer to goddess Durga for removing all obstacles and evils. I have relied on the translation of Maha Narayana Upanishad by Swami Vimalanda for making this translation.]

Jatavedase sunavama soma marathee yatho nidhahadhi veda,
Sa na parshadathi durgani viswa naaveva sindhum durithathyagni. 1

Our oblations of Soma to the fire god,
May he, the all-knowing one destroy all those who do not like us,
May that divine fire lead us out of all perils,
Like a captain takes his boat across the sea,
And also save us from all wrongs.

Thaam agni varnaam thapasa jwalanthim vairochanim karma phaleshu
jushtam,
Durgam devim saranamaham prapadhye, sutharasi tharase nama. 2

I take refuge in the divine mother Durga*,
Who shines like a fire due to her penances,
Who resides in actions and their fruits and makes them effective,
And I salute her who helps us cross our difficulties.

* It could be translated as Mother of difficulties also

Agne thwam paaraya navyo asmaan swasthibhirathi durgani viswa,
Pushscha prithwi bahula na urvee bhava thokaaya thanayaya shamyoh. 3

Oh God of fire, you are worthy of praise,
For by novel methods you help us cross,
The difficulties and make us happy,
May our land in this earth become extensive,
May the land for growing crops become large,
And be pleased to join our children and,
Their children with joy and happiness.

Vishvaani no durghaa jathaveda sindhunaa nava durithathi parshi,
Agne athrivan manasaa grina no asmakam bodhayithwa thanoo naam. 4

Oh Jatha Vedas who is the destroyer of all sins,
Make us cross all our troubles like a boat,
Which takes us to the other shore without problems,
Oh Fire, protect us like the sage Athri, who would take care of us,
Mindful of our safety and our happiness.

Prithana jitham saha mana mugram agnim huvema paramath sadhasthath,
Sa na parshadathi durgani viswa kshamaddhevo athi durithatyagni. 5

We invoke the fierce Fire God who is the leader of us all.
And who is the killer of all our enemies from the highest place,
To take us across all difficulties and all that is perishable and protect us.

Prathnoshika meedyo adhvareshu sanacha hota navyascha sadhsi,
Swacha agne piprayaswa asmabhyam cha soubhahya maya jaswa. 6

Oh Fire God, you are praised during sacrifices,
And always increase our happiness, and exist as sacrifices,
Which are olden and those which are new,
Please make us, who are only yourself, happy,
And grant us good fortune from all our sides.

Gobhir jushta mayujo nishithktham thavendra vishnor anusancharema,
Naa kasya prushtam abhisamvasaano vaishnavim loka iha madhayantham. 7

Oh Lord, you are not connected with sin and sorrow,
Permit us to always serve you who pervades all wealth,
May the Gods who live in the highest region make me,
Who adores Vishnu, delighted and happy and grant my wishes.

Laghu Nyasa

Translated by P. R. Ramachander

Think yourself as Lord Shiva in the form of Sri Rudra.

The Brahmin should initiate the pooja after meditating on Lord Rudra.

Who is of pure crystal white colour, who has three eyes, who has five faces, who carries Ganga on his head, who has ten hands, who is decked with all possible ornaments.

Who has blue-black neck, who wears the moon in his head, who wears the snake as sacred thread, who covers himself with skin of tiger, who is great, who gives solace.

Who has with him the pitcher, garland made of beads, who has a trident, who has dark black matted hair, who shines, who wears water on his matted hair.

Who sits on a bull, who has Goddess Uma in half part of his body, who is given bath by nectar, who is peaceful, who has godly pleasures.

Who is surrounded by gods of different directions, who is worshipped both by devas and asuras, who is perennial, who is clean, who does not have death, who does not decay, who does not change.

Who is everywhere, who is the God, and who takes different forms.

The Brahmin should observe celibacy during that time, he should take bath in clean water, should wear white cloths, and pray the God by bringing in to him all Gods thus:

Let Brahma be in parts of creation, Let Vishnu be in my feet, Let Hara be in my hands, Let Indra be in my shoulders, Let Fire god be in stomach, Let Lord Shiva be in my heart, Let Vasus be in my neck, Let Goddess Sarawathi be in my mouth, Let wind god be in my nose, Let Sun and Moon be in my eyes, Let Aswini devas be in my ears, Let Rudras be in my forehead, Let Adhityas be in front portion of my head, Let Mahadeva be in the center of my head, Let Vamadeva be in my tuft, Let Pinaki be at the back of my head, Let Sooli be in the front of my head, Let Paravathi and Parameshwara be in my left and right, and let me be surrounded by air on all sides. after the air let me be surrounded by flames, and let all these Gods be in respective organs and protect me.

Fire is in my words in the heart and heart in my soul. I am within the deathless form of Paramathma, and the Paramathma is within the Parabrahma. - I meditate on these.

Wind God is in my soul, soul is in my heart, the heart is within me and I a part of Paramathma which is a part of Parabrahma. - I meditate on these.

Similarly Sun is in the eyes, moon is in the mind, directions are in my ears, water in my bodily juices, earth within my body, the plants within my hairs, Indra in my strength, rain in my head, Isana in my anger, life within Athma, Athma within heart, heart is within me, I am a part of Paramathma which is a part of Para Brahma. - I meditate on these.

Let myself be active in my soul, let my soul be active in my sensory organs, and Let Fire God protect me by his flames, and let the Gods which protect deathless life be inside me and shower their grace on me.

Mantra Pushpam Nyasa

[Flower of Vedic Chants]

Translated by P. R. Ramachander

[This great mantra is taken from Taithreeya Aranyakam of Yajur Veda. It is normally sung in a chorus by all the priests together after performing any Pooja (worship) or Yagna. It tells in short that water is the basis of this universe. The reason why it is repeated in all functions is not known to me. What I have attempted is a simple translation of this great chant.]

Yopam puspan veda
Puspavan prajavan pasuvan bhavati
Candramava Apam puspan
Puspavan, Prajavan pasuman bhavati
Ya Evam Veda
Yopa mayatanam Veda
Ayatanam bhavati.

He who understands the flowers of water,
He becomes the possessor of flowers, children and cattle.
Moon is the flower of the water,
He who understands this fact,
He becomes the possessor of flowers, children and cattle.
He who knows the source of water,
Becomes established in himself.

Agnirva Apamayatanam
Ayatanavan Bhavati
Yo agnerayatanam Veda
Ayatanavan bhavati
Apovagner ayatanam
Ayatanavan bhavati
Ya Evam Veda
Yopa mayatanam Veda
Ayatanavan bhavati.

Fire is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of fire,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself.

Vayurva Apamaya tanam
Ayatanavan bhavati.
Yova Yorayatanam Veda
Ayatanavan bhavati|
Apovai va yorayatanam
Ayatanavan bhavati.
Ya Evam veda
Yopamayatanam Veda
Ayatanavan Bhavati.

Air is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of air,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself.

Asowvai tapanna pamayatanam
Ayatanavan bhavati
Yo musya tapata Ayatanam Veda
Ayatanavan bhavati
Apova Amusyatapata Ayatanam
Ayatanavan bhavati
Ya Evam Veda
Yopa mayatanam Veda
Ayatanavan bhavati.

Scorching sun is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of scorching sun,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself.

Candrama Vama pamayatnam
Ayatanavan bhavati.
Yascandra masa Ayatanam Veda
Ayatanavan bhavati
Apovai Candra masa Ayatanam
Ayatanavan bhavati
Ya Evam Veda

Yo pamayatanam veda
Ayatanavan bhavati

Moon is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of moon,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself.
Nakshtrani va Apamayatanam
Ayatanavan bhavati
Yo Nakshtrana mayatanam Veda
Ayatanavan bhavati
Apovai Nakshtrana mayatanam
Ayatanavan bhavati
Ye evam Veda
Yopamaya tanam Veda
Ayatanavan bhavati

Stars are the source of water,
He who knows this,
Becomes established in himself,
Water is the source of stars,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself.

Parjanyaova apamayatanam
Ayatanavan bhavati
Yah parjanyaasya syayatinam Veda
Ayatanavan bhavati
Apovai parjanya Syayatanam
Ayatanavan bhavati
Ye Evam veda
Yopa maya tanam Veda
Ayatanavan bhavati

Clouds are the source of water,
He who knows this,
Becomes established in himself,
Water is the source of clouds,
He who knows this,

Becomes established in himself.
He who knows the source of water,
Becomes established in himself.

Samvastaro Va Apamayatanam
Ayatavan bhavati
Yassavatsa rasyaya tanam Veda
Ayatavan bhavati.
Apovai samvasara ayatanam
Ayatanavan bhavati
Ya Evam veda
Yopsu Navam pratistitam veda
Pratyeva tistati

Rainy season is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of rainy season,
He who knows this,
Becomes established in himself.
He who knows that there is a raft is available,
Becomes established in that raft.

[This stanza is included in some versions of mantra Pushpam
Om thad Brahma, Om it is Brahma
Om Thad Vayu. Om it is air
Om Thad Athma Om it is the soul
Om Thad Sathyam Om it is the truth
Om That Sarvam Om it is everything
Om That puror nama Om salutations to that Purusha
Anthascharathi bhootheshu Guhyam Viswa Murthishu
That which is inside all beings secretly is that Universal God
Thvam Yajna You are the fire sacrifice,
Thvam vashatkara You are the personification of Vedic sacrifice
Thvam Indra You are the Indra
Thvam vayu You are the air
Thvam Rudra You are the Rudra
Vishnus thvam You are the Vishnu
Brahmasthanam You are the Brahma
Thvam Prajapati You are the Lord of all beings
Om Thadhapa apo jyothi raso amrutham brahma bhur bhuvasuvarom
Om water is light, the essence is the nectar and the concept of Brahma is in
all the seven worlds.]

Rajadhi rajaya Prasahya Sahine|
Namo Vayam Vai Sravanaya Kurmahe
Samekaman Kama Kamaya mahyam
Kamesvaro Vai Sravano dadatu
Kuberaya Vai Sravanaya
Maha rajaya Namah.

[This last stanza is normally recited by priests while giving back prasada after performing an Archana in all temples.]

King of kings, we praise thee,
Who is the giver of all victories,
Who is the fulfiller of all desires,
Please bless me with wealth,
To fulfill all our desires,
Oh, Kubhera*, we praise thee,
Salutations to the king of kings.

* Kubhera is the Lord of wealth.

Medha Suktam

Translated by P. R. Ramachander

[Medha Suktha is an ode to the capacity of clear understandings. Medha can be also translated as genius. This medha Suktha is a part of Maha Narayana Upanishad. There seems to be Medha Sukthas in Rig Veda and Atharva Veda also. I have taken this Suktha text from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.]

Devi jushamana na aagath,
Viswachi bhadra sumanasyamana,
Thvaya jushta jushamana dhurookthan,
Brahad vadema vidardhe suveera.

Let the goddess of intellect come here with happiness,
She is everywhere and has a happy frame of mind,
May we who were grief stricken, before she came,
Become greatly intelligent and know the ultimate.

Thwaya jushtaa rishir bhavathi devi,
Thwaya brahmagath srirutha thwaya,
Thwaya jushtaschithramvindathe vasu,
Sa no jushasva dravinena medhe.

By your grace one becomes a saint,
One becomes learned, one becomes rich,
Showered by your grace one gets different kinds of wealth,
And so goddess of wealth, give us wealth and intellect.

Medham ma indro dadathu,
Medham devi Saraswathi.
Medam may ashvinou ubhavadathaam,
Pushkarasrajo.

Let Indra give me intelligence,
Let Saraswathi give me intelligence,
Let the Aswini Kumaras support my intelligence,
For they wear the garlands of lotuses.

Aapsaraasu cha ya medha,
Gandharveshu cha yan mana,
Devi medha Saraswathi,
Sa mam medha surabhir jushtaam
Svaha.

Apsaras possess intelligence,
Gandarwas possess intelligence,
Goddess of intelligence is Saraswathi,
Let the intelligence spread like fragrance
I offer you without any reservations.*

* Svaha is the wife of fire God. We give offerings to her and she gives it to fire, who gives it to devas.

Aa maam mesha surabhir viswa roopa,
Hiranya varna jagathi jaamya,
Oorjaswathi payasaa pinvamaanaa,
Sa maam medha suprathika jushtaam.

Intelligence is glorious in form and is like nectar,
Intelligence is golden and pervades the entire universe,
Intelligence is powerful and is sought after continuously,
Let it come to me with love and favour me.

Nila Suktam

Translated by P. R. Ramachander

[This is also known as Vishnu Pathni Suktham and Adithi Suktham. Nila Devi or Adithi who is the creator of the world is addressed here. Though it is well known that Lord Vishnu has two wives Goddess Lakshmi and Goddess Bhudevi, the fact that he had a wife called Nila Devi or Adithi is not well known. Nila Devi is supposed to have born as Radha, when Lord Vishnu took the Krishna avathara. This Suktha is taken from Thaithreeya Samhitha. I have taken this Suktha text from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.]

Stomathrayasthrimse bhuvanasya pathni,
Vivasvadwathe abhi nom grunahi,
Gruthawathi savithar aadhipathyai payasvathi,
Ranthir aashaa na asthu.

Oh, one among thirty three thousand, you protect the world,
You are breathed by Vivaswan, please hear our prayers and respond,
Oh creator, rich in clarity and knowledge,
Engulf me with your love from all directions.

Dhruva disaam vishnupathni aghora,
Asya eeshaana sahaso ya manotha,

Make all directions stable,
oh consort of peaceful Vishnu,
Who is the god of strong and adored by all.

Brahaspathir Matharishwotha,
Vayu sandhuvanaa vata,
Abhi no granathu.

Let Brahaspathi, the wind god
And Matharishva be pleasant towards us.
May all of them bless us.

Vishtambho dhivo
Dharuna pridhvya,
Asyeshana jagatho Vishnu pathni
Visvavayachaa ishayanthi subhoothi
Hiva no asthu adithir upasathe.

The consort of Vishnu props the heaven,
Supports the earth,
Rules the world,
She occupies everywhere,
Impels the desirable and
Gives happiness to all,
Let Adithi be peaceful to us and place us in her lap.

Pavamana Suktam

Translated by P. R. Ramachander

[This hymn is for purification. Pavamana is another name for Soma. Pavamana also means that which flows; That which purifies. A search in the web indicated the existence of a Pavamana of Pavamana Suktha with 114 slokas. What I have presented is the version 21 slokas taken from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore. It is mentioned that these are a part of Thaithreeya Samhitha and Thaithreeya Brahmana.]

Hiranya varnaa suchaya paavakaa,
Yasu jatha kasyapo yaswindrah
Agnim ya garbham dadhire virupaa,
Tha na aapaa sam syona bhavanthu.

In this golden, pure and purifying,
Waters were born Kashyapa and also Indra,
The fire God of various forms was also made by these waters,
And let these waters be full of bliss and make us happy.

Yaasaam raja varuno yathi madhye,
Sathyanrutha ava pasyaan janaanaam,
Madhuschutha suchayo ya pavaka,
Taa na aapa syona bhavanthu.

The king Varuna is in their middle,
Examining men for truth and falsehood,
These waters are honeyed, pure and purifying,
And let these waters be full of bliss and make us happy.

Yaasaam devaa divi krunvanthi bhaksham,
Ya anthareekshe bahudha bhavanthi,
Ya pruthweem payasa udanthi shukrah,
Taa na aapa syona bhavanthu.

These waters are the food for gods,
They are found in various environments,
These pure waters drench the earth,
And let these waters be full of bliss and make us happy.

Shivena maa chakshusha pasyathaaapa,
Shivaya thanuvopa sprusad thwachama may,
Sarvaan aagnir aapsushadho huve,
Vo mayi varchaa balamojo ni datha.

Oh Waters see me with your peaceful eyes,
Oh waters, please touch my skin with your body.
And oh fires, which exist in different waters,
Please bless me with brilliance, strength and power.

Pavamanas suvarjana,
Pavithrena vicharshanee,
Ya pothaa sa punathu maa.

Those who purify live in the suvar lokaa (world)
Let them, with holiness and thought,
Along with deity Pota purify us.

Pnanthu maa deva janaa,
Punanthu manavo dhiyaa,
Punanthu vishvaa aayava,

Let the gods purify me,
Let me be purified by manu and other learned ones,
Let all human beings purify me.

Jaathavedaa pavithravath,
Pavithrena punaahi maa,
Shukrena deva dheedhyaath,
Agne kruthwaa kruthamranu.

Oh God who knows all those who are born, purify us,
Oh God purify us with purity,
Oh God who shines with purity, purify us,
Oh Fire God, purify us and give us will power.

Yaththe pavithram archishi,
Agne vithatham antharaa,
Brahma thena puneemahe.

Oh fire god, Purify our knowledge using your power,
Which is spread all over and is in the midst of your flames.

Pavamaniryo adhyethi
Rishibhirsambhrathaam rasam
Thasmai Saraswathi duhe,
Ksheeram sarpir madhuudhakam.

He who recites Pavamana Suktha,
Which is essence of Vedas collected by sages,
For him Saraswathi extracts the milk of knowledge, clarity and exhilarating
Soma.

Pavaamani swasthyayani,
Sudhughaa hi payaswathi,
Rishibhir sambrutho rasa,
Brahmeshwamrutham hitham.

This Pavamani Suktha leads to peaceful and indestructible life,
They can be easily understood and knowledge can be improved,
The sages understand the essence of Vedas from these,
And this is the nectar for the knower of God.
Pavamanir dishanthu nah,
Imam lokamadho aamum,
Kaamaan samradhayanthu nah,
Devir devai samaabhruthaa.

Those who are purified by Pavamana Suktham,
Get this world as well as the next,
Their wishes would be fulfilled,
And they would be united with gods and goddesses.

Pavamana svasthyayani,
Sudhugha hi gruthaschutha,
Rishibhir sambhrutho rasa,
Brahmaneshvamrutha hitham

This Pavamani Suktha leads to peaceful and indestructible life,
They can be easily understood and mental clarity would be released,
The sages understand the essence of Vedas from these,
And this is the nectar for the knower of God.

Yena devaa pavithrena,
Aathmaanam punathe sathaam,
Thena sahasra dhaarena,
Pavamanya punanthu maa.

Those Gods who are pure,
Purify our souls,
With thousand showers of purity,
May Pavamana Suktha purify us.

Praajapathyam pavithram,
Shathodhyamam hiranmayam,
Thena brahma vidho vayam,
Pootham brahma punimahe.

These purify the creator himself,
Makes us hundred fold great and with golden luster,
Makes the knowledge of Brahma as ours,
Makes us pure and purifies us.

Indrasuneethi saha maam punaathu,
Soma savashthyaa,
Varuna samichyaa,
Yamo raja pramrunaabhipunaathu maa,
Jathavedaa morjayanthya punaathu.

May Indra purify us by the right path,
May Soma purify us by peace and well-being,
May Varuna purify us by his closeness,
May king Yama purify us with strength,
May Jataveda purify us with energy.

Purusha Suktam

Translated by P. R. Ramachander

Introduction

Among the great Gods of Vedas is Purusha, which in simple translation means the “male”. But the word actually indicates Lord Vishnu, who is the God among the Great Trinity in charge of the care of created beings. He is supposed to live in the ocean of milk and his consort is Lakshmi, the goddess of wealth and prosperity. Possibly along with Rudra it is one of the greatest stotras originating from the Vedas. While the devotees of Rudra are afraid of his anger and request Him again and again the devotees of Purusha keep praising him, describing his various facets and request boons from him. Though the original Purusha Suktha manthra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taitriya Samhitha of Krishna Yajur Veda and also with slight differences in Sama Veda as well as Atharva Veda. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages including the great Sayanacharya have written commentaries on Purusha Suktham. Purusha in this Suktham is described as a gigantic personality who is spread everywhere. Brahma, the creator, is supposed to have his huge body as a sacrifice so that he can create the world.

Shanthi Pata

Thachamyo ravrunimahe. gathum yagnaya.
Gathum Yagna pathaye. Daivee swasthi - rasthu na.
Swasthir Manushebhya. Urdhwa Jigathu beshajam.
Sam no asthu dwipadhe. Sam chatush pade
Om Shanthi, shanthi, Shanthi.

Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace.

First Anuvaaka

Sahsra seerhaa purusha; Sahasraksha saharpath.
Sa bhoomir viswatho vruthwa. Athyathishta ddhasangulam. 1-1

The Purusha has thousand heads,
He has thousand eyes, he has thousand feet,
He is spread all over the universe,
And is beyond the count with ten fingers.
Purusha eeveda sarvam. Yad bhootam yad bhavyam.
Utha amruthathwasya eesana. Yad annena adhirohathi. 1-2

This Purusha is all the past,
All the future and the present,
He is the lord of deathlessness,
And he rises from hiding,
From this universe of food.

Ethaa vaanasya mahimaa. Atho jyaaya scha purusha.
Padhosya viswa bhoothanee. Tripaadasyamrutham divi. 1-3

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters which is beyond destruction,
Is safely in the worlds beyond.

Tri paddurdhwa udaith prurusha. Padhosye habha vaath puna.
Thatho vishvangvyakramath. Sasanana sane abhi. 1-4

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again and from that is born the beings that take food,
And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Tasmath virad jayatha. Virajo agni purusha.
Sa jatho athya richyatha. Paschad bhoomi madho pura. 1-5

From that Purusha was born, the scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere and created the earth and then,
The bodies of all beings.

Yat purushena havishaa. Devaa yagna mathanvath.
Vasantho asyaasee dhajyam. Greeshma idhma saraddhavi. 1-6

The spring was the ghee, the summer was the holy wooden sticks,
And the winter the sacrificial offering,
Used or the sacrifice conducted by Devas through thought,
In which they also sacrificed the ever-shining Purusha.

Sapthaasyasan paridhaya. Thri saptha samidha Krutha.
Devaa yad yagnam thanvaana. Abhadhnan purusham pasum. 1-7

Seven meters were its boundaries,
Twenty one principles were holy wooden sticks,
And Devas carried out the sacrifice,
And Brahma was made as the sacrificial cow.
Tham yagnam barhisi prokshan. Purusham Jaatham agradha.
Thena deva ayajantha. Saadhya rushayasch ye. 1-8

Sprinkled they the Purusha,
Who was born first,
On that sacrificial fire.
And the sacrifice was conducted further,
By the Devas called Sadyas,
And the sages who were there.

Tasmad yagnath sarva hutha. Sam brutham prushad aiyam.
Pasus tha aschakre vayavyaan. Aaranyaan graamyascha ye. 1-9

From this sacrifice called "All embracing".
Curd and Ghee came out,
Animals meant for fire sacrifice were born,
Birds that travel in air were born,
Beasts of the forest were born,
And also born were those that live in villages

Tasmad yagnath sarva hutha. Rucha saamanee jagniree.
Chanadaa si jagnire tasmath. Yajus tasmad jaayatha. 1-10

From this sacrifice called "All embracing"
The chants of Rig Veda were born,
The chants of Sama Veda were born,
And from that the well-known meters were born,
And from that Yajur Veda was born.

Tasmad aswaa ajaayantha. Ye ke chobhaya tha tha.
Gavooaha janjire tasmath. Tasmad gnatha ajavaya. 1-11

From that the horses came out,
From that came out animals with one row of teeth,
From that came out cows with two rows of teeth,
And from that that came out sheep and goats.

Yad purusha vyadhadhu. Kathidhaa vyakalpayan.
Mukham kimsya koo bahu. Kaavuruu pada a uchyathe. 1-12

When the Purusha was made
By their thought process by the Devas,
How did they make his limbs?
How was his face made?
Who were made as His hands?
Who were made as his thighs and feet?

Brahmanasya Mukham aseed. Bahu rajanya krutha.
Ooru tadasys yad vaisya. Padbhyo sudro aajayatha. 1-13

His face became Brahmins,
His hands were made as Kshatriyas [ruling class],
His thighs became Vaisyas [merchant class],
And from his feet were born the Shudras [labour class].

[The four fold caste system of Hinduism was supposed to have been born thus.]

Chandrama manaso Jatha. Chaksho surya Ajayatha.
Mukhad Indras cha Agnis cha. Pranad Vayua aajayatha. 1-14

From his mind was born the moon,
From his eyes was born the sun,
From his face was born Indra and Agni,
And from his soul was born the air.

Nabhya aseed anthareeksham. seersshno dhou samavarthatha.
Padbyam Bhoomi,, disaa srothrath. Tadha lokaa akampayan. 1-15

From his belly button was born the sky, from his head was born the heavens,
From his feet was born the earth, from his ears was born the directions,
And thus was made all the worlds just by his holy wish.

Vedahametham purusham mahantham. Adhitya varna thamasathu pare,
Sarvani roopani vichinthya dheera. Namaani kruthwa abhivadan yadasthe. 1-16

I know that heroic Purusha, who is famous, who shines like a sun,
And who is beyond darkness, who created all forms,
Who named all of them and who rules over them.

Dhaatha purasthad yamudhajahara. sacra pravidhaan pradhisascha thathra.
Thamevam vidwaan anu mrutha iha bavathi. Naanya pandha ayanaaya
vidhyathe. 1-17

The learned one who knows that Purusha
Whom the creator, considered as one before Him,
And whom the Indra understood in all directions,
Would attain salvation even in this birth,
And there is no need for him to search for any other path.

Yagnena yagnam aya jantha devaa. Thaani dharmani pradhamanyasan.
Theha naakam mahimaana sachanthe. yatra poorvo saadhyaa santhi devaa.
1-18

Thus the devas worshipped the Purusha through this spiritual yagna,
And that yagna became first among dharmas.
Those who observe this Yagna would for sure attain,
The heavens occupied by Saadya devas.

Second Anuvaaka

Adhbhyaa sambhootha pruthvyai rasascha. Viswakarmanas samavarthadhi.
Tasyas twashtaa vidhadh drupamethi. tad purushasya viswa maajanam agre.
2-1

From water and essence of earth was born,
The all-pervading universe.
From the great God who is the creator,
Then appeared that Purusha
And the great God, who made this world,
Is spread as that Purusha, in all fourteen worlds.
And also the great form of Purusha,
Came into being before the start of creation.

Vedaham etham purusham mahantham. Aadithyavarna thamasa parasthath.
Thamevam vidwan amrutha iha bhavathi. nanya pandhaa vidhyathe
ayanaaya. 2-2

I know that great Purusha,
Who shines like the sun,
And is beyond darkness,
And the one who knows him thus,
Attains salvation even in this birth,
And there is no other method of salvation.

Prajapathis charathi garbhe antha. Aajayamano bahudha vijaayathe.
Tasya dheera parijsanthi yonim. Mareechinaam padamicchanthi vedhasa.
2-3

The Lord of the universe,
Lives inside the universe,
And without being born,
Appears in many forms,
And only the wise realize his real form,
And those who know the Vedas,
Like to do the job of,
Savants like Mareechi.

Yo devebhya aathapathi. Yo devaanaam purohitha.
Poorvo yo devebhyo jatha. Namochaaya brahmaye. 2-4

Salutations to ever shining Brahman,
Who gave divine power to devas,
Who is a religious teacher of devas,
And who was born before devas.

Rucha brahmam janayantha. Devaa agne tadha bruvan.
Yasthaiva barahmano vidhyat. Tasya deva asaan vase. 2-5

The devas who teach the taste in Brahman,
Told in ancient times that he who has interest in Brahman,
Would have the devas under his control.
Hreescha the Lakshmischa patnyou. Ahorathre paarswe.
Nakshatrani roopam. Aswinou vyatham. 2-6

Hree and Lakshmi are your wives,
Day and night are your right and left,
The constellation of stars your body,
And Aswini devas your open mouth. .

Ishtam manishaana. Amum manishana. Sarve manishana. 2-7

Give us the knowledge that we want,
Give us the pleasures of this world,
And give us everything of this and other worlds.

Thachamyo ravrunimahe. gathum yagnaya.
Gathum Yagna pathaye. Daivee swasthi - rasthu na.
Swasthir Manushebhya. Urdhwa Jigathu beshajam.
Sam no asthu dwipadhe. Sam chatush pade
Om Shanthi, shanthi, Shanthi.

Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace.

Rudram

Translated by P. R. Ramachander

Introduction

Among the oldest books ever composed by Man are the Vedas - the sacred books of Hindus. The word Hindu is the modern term coined by those from foreign land, to denote the followers of Vedas, who preferred to term themselves as those following Sanathana Dharma [literally the birth-less and death-less perennial dharmic (just) thought process].

Vedas are believed to be birth less and the term originates from the word “vid” meaning knowledge. Initially, the Vedas were not written down and the composers simply taught them to their disciples along with pronunciation. This was necessary because the language in which it was composed relied upon compound words, which, if pronounced or split differently gave rise to different meanings. The great Veda Vyasa is supposed to have edited this storehouse of inherited knowledge, which was composed by many rishis in various poetic styles and in prose. He divided it in to four books viz., Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Each Veda is further sub divided in to Samhithas and Brahmanas. The appendices to Brahmanas are Aranyakas and the appendices to Aranyakas are Upanishads. Each of these has several sookthas (loosely translated verses but many of them were written in prose). The Yajur Veda was rewritten once more and there are two Yajur Vedas - Krishna Yajur Veda and Shukla Yajur Veda. Samhitaas are mainly poems written about various Gods. Brahmanas are mainly information about fire sacrifices with stories interspersed. There are about one hundred thousand verses in the four Vedas.

Though most of the Vedic Gods can be identified with Gods mentioned in the Puranas, the importance ascribed to them differed very much in Vedas and Puranas .For example, the first Veda viz. Rig Veda mentions Vishnu in five places and Rudra just in one place. The gods whom Veda considered as very important are Indra, Varuna, Agni, Mithra and Maruth who became minor gods later in the Puranas.

Sri Rudram occurs in Krishna Yajur Veda in the Samhitha of Taithireeya in the fourth and seventh chapters. This mellifluous prayer to Rudra has two parts - the Namakam (verses ending with Nama) and the Chamakam (verses ending with Cha May).

“There are Several meanings to the word Rudra.
 Ritam (dam) Samsaara dukham draava yat iti Rudrah.
 He destroys the sorrows of the world i.e. (Rudra).
 Rodati Sarvamantakala - The one who makes one to suffer.
 Ritou Naadaante dravati - draavayateeti Rudrah. The end note of the musical sound i.e. (Rudra).
 Ritya Vedarupaya, dharmadinava-loka yati praayateeti vaa Rudrah. In the form of Veda Dharma is promoted i.e. (Rudra).
 Ritya Vaagrupaya, vaakyam, prapayateeti Rudrah. In the form of Speech, brings out the importance of the meaning of words i.e. (Rudra).
 Ritya Pranavarupaya svatmanam prayateeti Rudrah. In the name of pranava (OM) He makes one to realize him.
 Rudroroutiti satye rorupamaano dravati pravashati martyaaniti Rudrah. In the form truth he enters humans.

Ritam Sabdam Vedaatmaanam Brahmane dadati Kalpaadaaviti Rudrah.
 Rudra presented Vedas to Brahma at the Commencement of Kalpa. Rudras also means the persons created by Rudra as Sadrusha.
 Ritim Raati is responsible for the sound. He is praana Svarupa. Granter of praana (life).
 Rudram is Teja [light] and Ruth who binds and attracts.
 Taam bhakte draavayati. He is even capable of driving away hat Shakti (energy).” [Source: mypurohith.com]

There are also several stories about the birth of Rudra. Some of them are given below:

1. Brahma created first four rishis called Sanandha, Sanaka, Sanathana and Sanal Kumara with a view to initiate the activities of creation. But all the four preferred to be ascetics and never bothered to reproduce. Then Brahma got so angry that the anger was sufficient to burn all the three worlds. This anger escaped from his eyebrows and took the form of Rudra. Rudra's form was half woman and half man. Brahma commanded him to divide and disappeared. Rudra divided himself into Rudra the male part as well as Rudhrani the female part. This male part further got divided in to eleven parts. They were Ajan, Ekaath, Ahirbudhyan, Twashta, Rudra, Hara, Sambhu, Tryambaka, Aparajitha, Easana and Tribhuvana. (Another source mentions them as Manyu, Manu, Mahinasa, Mahaan, Shiva, Ruthudwaja, Bhava, Kaama, Vaamadeva, and Drutha Vrutha and yet another source mentions them as Mrigavyadga, Sarpa, Nirvrithi, Ajaikapada, Ahirbudhya, Pinakin, Dahana, Kapalin, Sthanu, Bhaga and Tryambaka.) The female aspect was called Rudrani and she also divided herself into eleven parts and became consort to the eleven Rudras.

2. From Brahma's anger was born the Rudra, from his lap Narada, from his right Thumb Daksha, from his mind the Sanaka and from his left thumb one daughter called Veeraani.

3. When Brahma was deep in prayer requesting for a son similar to him, a baby deep blue in colour came on to his lap. That son started crying and Brahma told him not to cry - "Maa Ruda". The child wanted a name. Since he was crying (rudha), he was called Rudra. The child cried another seven times asking for names and another seven Rudras were formed.

The first prayer in the Vedas addressed to Rudra occurs in the Rig Veda and it is composed by sage Kanva and reads as follows:

"Kadrudraaya prachetasey meelhustamaaya tavyasey. Vocheyma shantam Hrīdey." means that "We sing this praise from our hearts of the great Rudra - who is a pourer for the sake of peace."

[Please note that Ru means sound or to vibrate, Ruda is to pour or to cry and Rudra is to shed, to flow, to inflict.]

Sri Rudram called also as Satha Rudreeyam or Rudra Prasnam occurs in Krishna Yajur Veda in the Taithireeya Samhitha. It has two parts as mentioned before viz., Namakam and Chamakam each with eleven sections. While Namakam is a prayer to Rudra to forget about his avenging fierce, fearful and horrendous form and turn himself into a peaceful form and do good to us. Chamakam on the other hand lists out the blessings to be got from a prayer to Rudra and prays Him to regulate and bless our life for a moment forgetting his anger. This also has eleven parts.

Foremost among the mantras contained in Rudram is the Panchakshari Mantra: Om Namah Shivaya - possibly the manthra most often chanted by Shaivites.

The great Mrityunjaya Mantra:

Tryambakam Yajamahe

Sugandhim Pushtivardhanam

Urvarurkamiva Bhandhanam

Mrityor Mukshiya mamritat.

We salute and respect,

Him who is naturally scented,

Him who looks after his devotees with mercy,

And him who has three eyes.

And pray and request,

To move us away from the catch of death,

Like the cucumber separated from its stalk,

And firmly put us in the path of salvation.

The musical chant most often used for Deeparadhana for Shiva also occurs in Rudram:

Namasthe asthu Bhagavan Visweswaraaya Mahaa Devaaya Tryambakaaya,
Tripuraanthakaayaa Trikagni Kaalaaya Kaalaagni Rudhraaya Neela
Kantaaya,
Mrutyumjayaaya Sarveshwaraaya Sadashivaaya Sriman Maha Devaaya
Nama.

Salutations to you God,
Who is the lord of the universe,
Who is the greatest among gods,
Who has three eyes,
Who destroyed the three cities,
Who is master of the three fires,
Who is the Rudra who burns the world,
Who has a blue neck,
Who won over the God of death,
Who is Lord of everything,
Who is ever peaceful,
And who is the greatest God with goodness.
Salutations again.

As mentioned earlier Sri Rudram is divided in to eleven sections called anuvaakas.

In the first Anuvaaka consisting of eleven sukthaas, Rudra is requested by the devotee to turn his fierce exterior and not use his weapons on his devotees. He is also requested to annihilate the sins committed by his devotees. This anuvaaka is chanted for all round development of the community as well as the well-being of the chanter. It is also supposed to provide a protective shield against diseases, devils, monsters and so on.

In the second Anuvaaka consisting of two sukthaas, the Rudra is part of nature in all its glory as plants and medicinal herbs. He is requested to untie the bonds of the day-to-day life. This is chanted for destruction of enemies, possession of wealth, getting of kingdom and so on.

The third Anuvaaka consisting of two sukthaas describe Rudra as a thief. He might have been presumed to be the stealer of ignorance from us. This anuvaaka is chanted to cure diseases.

In the fourth Anuvaaka, consisting of two sukthaas, Rudra is the common man with his deficiencies, angularities and described as the creator and worker of all kinds. This anuvaaka is supposed to cure diseases like tuberculosis, leprosy, etc.

In the fifth Anuvaaka, consisting of two sukthaas, Rudra's several aspects of personality especially as God responsible for creation, preservation and destruction is described. This is chanted to get rid of ignorance and Maya, for victory against enemies, for begetting of a son, for avoidance of problems during pregnancy and for expansion of wealth.

In the sixth Anuvaaka, consisting of two sukthaas, Rudra is identified with changes of his personality over eons of time and the roles he has played in different ages. He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. This is chanted for the same aim stated in the fifth anuvaaka.

In the seventh Anuvaaka, consisting of two sukthaas, his all-pervading presence in nature in all its fury and majesty is described. This anuvaaka is chanted for the increase of intelligence, wealth, health and longevity.

In the eighth Anuvaaka, Rudra is described as He who illumines other Gods and confers powers on them. It is told that when you do not have time to chant the Rudra fully at least this eighth anuvaaka should be chanted. The Panchakshari mantra viz. "Namah Shivaaya" occurs for the first time in Vedas in this anuvaaka. This anuvaaka is chanted for the destruction of enemies and re-possession of one's assets.

In the ninth Anuvaaka, which consists of two sukthaas, the un-fancied and hard to live places where Rudra lives is listed out. In essence it means he is all pervasive. This anuvaaka is chanted for obtaining wealth, good wife, good job, and the blessings of a son who will be devoted to Lord Shiva.

In the tenth Anuvaaka Rudra is again requested not to show his furious fear giving form and appear before the devotee in a peaceful calm form. The manthras unlike the ones till ninth anuvaaka do not end in Nama after every description. This anuvaaka is chanted for possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in his most fearful aspect), absence from dangers and fears, blessings and the absolution of sins.

In the eleventh Anuvaaka consisting of eleven sukthaas, Rudra's army called Ganaas is praised and they, wherever they exist, are beseeched to protect the devotees of Rudra. This anuvaaka is chanted for acquiring knowledge of past, present and future.

This Anuvaaka is followed by six stotras of Rudra.

The Chamakam, as pointed out earlier lists out the blessings that can be got by prayer to Rudra. The reading or chanting of Rudra is said to be complete only when chamakam also is chanted. There are five methods of chanting Rudra viz.,

1. Ordinary method where first Rudram is read and then Chamakam.
2. Rudra ekadasini where after chanting Rudram, the first anuvaaka of Chamakam is chanted, again after chanting Rudram the second anuvaaka of Chamakam is chanted and so on till the eleventh chanting of Rudram followed by eleventh anuvaaka of Chamakam.
3. Eleven such Rudra ekadasinis makes one Laghu Rudram
4. Eleven such Laghu Rudrams makes one Maha Rudram and
5. Eleven such Maha Rudrams make one Athi Rudram.

What follows is Rudra Prasnam transliterated into English and followed by a translation in English. Care has been taken to make the English translation simple and in a form which can be chanted. The readers are cautioned that the transliteration has been given only to identify anuvaakas and sukthaas and not for chanting. This is because Sanskrit is a very complicated language and a least phonetic language like English cannot bring out the nuances in actual chanting of this majestic and mellifluous prayer. Not being a Sanskrit scholar but one who depends upon other available translations mainly in Tamil and Malayalam, I crave your pardon for errors if any that I have committed.

Rudra - Prasnam

Om Namo Bhagavathe Rudraya

Om Salutations to the God who is Rudhra.

First Anuvaaka

Namasthe Rudhra manyava Uthotha Ishave Nama
Namsthosthu Dhanvane Bahubyam Uthathe Nama. 1.1

Salutations to your Ire, Rudhra and also salutations to your arrow.
Salutations to your bow and also to your both arms.

Yatha ishu siva thamaa shivam babuva the dhanu,
Shivaa sharavyaa yaa thava thayana rudhra mrudaya. 1.2

Bless us with happiness our Lord,
With that arrow of thine, which is holy,
With that bow of thine, which is begetter of good,
With that quiver of thine, which is sweet.

Yaa the shivaa thanu raghoraa papakasini,
Thaya nasthanuva shantha maya gireesam thaabhi chakashihi. 1.3

Oh Rudra, who showers happiness on us from the Mount,
With your aspect which is peaceful,
Which is giver of good always,
And that, which is bereft of sin,
And which is the road to salvation,
And which takes us to taller heights,
Reveal to us the principle of the soul.

Yaa mishum giri shantha hasthe Bhibarshya sthave,
Shivaam girithra thaam kuru maa himsi purusham jagat. 1.4

Oh Rudra who feeds us sweetness sitting on the mount,
And who gives us solace sitting on the mount,
Please make the arrow in your hand,
Which you have brought to punish the sinners,
Peaceful and do not give trouble to people and the world.

Shivena vachasaa twaa gireesaacchha vadaamasi,
Yadhaa na sarva mi jjagadhaa yashmamsumanaa asath. 1.5

We praise and sing about you so that we attain you,
Oh, God who lives on the top of the mountains,
Be pleased to protect our relations and cows,
Grant them all, a disease free life,
And make them live with love towards each other.
Adhyavoo chadhadhi vakthaa pradhamo daiwyo bhishak,
Ahimscha sarvaan jambayanth sarvaschaa yathu dhaanya. 1.6

He who is first among everything,
He who is Godliness in Gods,
He who is the doctor curing the sins,
He who praises good deeds of devotees,
Forgetting the ills done by them,
May he kill all animals and asuras that trouble us,
And bless us all.

Aasau yasthamro aruna utha bhaabroo sumangala,
Yeh chemam rudra abhitho dikshu,
Sritha Sahastraso avaishaam heda eemahe. 1.7

He is red in colour,
He is more red in colour,
He is golden,
He gives rise to good things,
He is the Rudhra, who is the sun,
And so we bow before the thousands of Rudhras,
Who are spread in all directions,
And request them to cool themselves down.

Asou yo avasarpathi neela greevo vilohitha,
Uthainam gopaa adrusannath drushan udhaharya,
Uthainam viswaa bhoothani sa drushto mrudayathi na. 1.8

He who has the blue neck,
Is the one who rises as the copper coloured sun.
Even lowly cowherds see this Rudhra who comes as sun,
Even the maids who carry water from rivers see him thus,
And even all the animals of the world see him thus.
Let this Rudra who is seen in the form of sun,
Grant us all happiness.

Namo asthu neela greevaya sahasrakshaya meedushe,
Adho ye asya sathvannoham thebhyo karannama. 1.9

Let my salutation go,
To the God who has a blue neck,
To the God who has thousands of eyes,
To the God who grants us all boons,
And also my salutations,
To his devotees who are his servants.

Pramuncha dhanvana sthava mubhayo rarthaniyorjyam,
Yascha the hastha ishawa paraa thaa bhagavo vapa. 1.10

Please untie the string connecting the ends of your bow, Oh God
Please put away arrows in your hand in thine quiver.
Avathasys dhanusthvam sahasraksha sathe shudhe,
Niseerya salyanaam mukha shivo na sumana bhava. 1.11

Oh God with thousand eyes,
Oh God with hundreds of bows,
Please break the sharp ends of arrows thine,
Please slacken the string of your bow,
And become God who does us good,
And God who has a calm mind.

Vijyam dhanu kapardhino visalyo bhanavaam utha,
Anesannasyeshwa aabhurasya nishamgadhi. 1.12

Oh God with the mane of hair,
Let your bow loosen its string,
Let your quiver become empty,
Let your arrows loose the power to hurt,
Let your sword be always in your scabbard.

Yaa the hethir meedushtama hasthe bhabhoova the dhanu,
Thayaa asman viswathasthava mayakshamya paribbuja. 1.13

He who is greatest among those who fulfill wishes of devotees,
With those weapons that you have and the bow in your hand.
Which do not cause infirmity to any one,
Please do save us from all troubles always.

Namasthe asthvayudhaa yanaathathathaya dhrushnave,
Ubhabhyamutha the namo bahubhyam thava dhanvane. 1.14

My salutations to thine strong weapons which are about to strike,
My salutations to your both hands and bow,

Pari the dhanvano hethi rasmaan vrunakthu viswatha,
Adho ya ishudhisthavare asmannidhehi tham. 1.15

Let your arrows pass away from us, oh Lord,
And let your quiver be kept for our enemies,
Who are like our sins.

Second Anuvaaka

Namasthe asthu bhagavan visweswarayaa mahadevayaa tryambakaya,
Tripuranthakayaa trikagni kalaaya kalagni rudhraaya neela kantaaya,
Mrutyunjayaaya sarveshwaraaya sadashivaaya sriman maha devaaya nama.
2.0

Salutations to you God,
Who is the lord of the universe,
Who is the greatest among Gods,
Who has three eyes,
Who destroyed three cities,
Who is the master of the three fires,
Who is the Rudra who burns the world,
Who has a blue neck,

Who won over the God of death,
Who is Lord of everything,
Who is ever peaceful,
And who is the greatest God with goodness,
Salutations again.

Namo hiranya bahave, senanye,dhisaam cha pathaye namo nama. 2.1.1

Salutations and salutations,
To the God with golden hands,
To the God who is the chief of armies,
To the God who is the chief of four directions.

Vrukshobhyo, harikeshabhya, pasunaam pathaye namo nama. 2.1.2

Salutations and salutations,
To him who shines as trees,
To him who has green leaves as hair,
And to him who is the lord of all beings.

Saspinjaraaya, twishee mathe, padheenaam pathaye namo nama. 2.1.3

Salutations and salutations,
To him who is reddish yellow like leaf buds,
To him who shines in luster,
And to him who leads us in different directions.

Bhablushaaya vivyaadhine annanaam pathye namo nama 2.1.4

Salutations and salutations,.
To him who rides on the bull,
To him who is like disease to his enemies,
And to him who is the lord of all food.

Hari keasayaa upaveethine pushtanaam pathaye namo nama. 2.1.5

Salutations and salutations,
To him who has black hair, to him who wears the sacred thread,
And to him who is the lord of all those who are healthy.

Bhavyasya hethyai, jagatham pathaye namo nama. 2.1.6

Salutations and salutations,.
To him cuts the tree of mortal life,
And to him who is the lord of the universe.

Rudrayaa atha thavine kshetranaam pathaye namo nama 2.1.7

Salutations and salutations,
To him who is Rudhra,
To him who holds a tied bow,
And to him who is the Lord of fields.

Suthaaya hanthyaaya vanaanam pathaye namo nama. 2.1.8

Salutations and salutations,
To him who is the driver of the chariot of life,
To him who can never be harmed,
And to him who is the lord of the forest.

Rohithaaya sthathaye vrukshaanam pathaye namo nama. 2.2.1

Salutations and salutations,
To him who is red coloured,
To him who is protector of everything,
And to him who is the lord of all trees.

Manthrinee vanijaya kakshanaam pathaye namo nama 2.2.2

Salutations and salutations,
To him who is the minister,
To him who is the merchant,
And to him who is the lord of bushes and thickets.

Bhuvanthaye varivaskruthaa oushadinaam pathaye namo nama. 2.2.3

Salutations and salutations,
To him who is the creator of the world,
To him who is kind to his devotees,
And to him who is the lord of all plants.

Uchai goshaaya akranthayathe patheenam pathaye namo nama. 2.2.4

Salutations and salutations,
To him who shouts loudly,
To him who makes one cry,
And to him who is the leader of foot soldiers.

Kruthsna vheethya dhavathe sathvanaam pathaye namo nama. 2.2.5

Salutations and salutations,
To him who is surrounded by army,
To him who rushes to save his devotees,
And to him who is the lord of good people.

Third Anuvaka

Nama sahamanaaya nivyaadheen aavyadheenaam pathay namo nama 3.1.1

Salutations and salutations,
To him who stifles his enemies,
To him who beats his enemies,
And to him who is the leader of those who beat their enemies.

Kukubhaya nishangine sthenaanam pathaye namo nama. 3.1.2

Salutations and salutations,
To him who is the best,
To him who holds the sword,
And to him who is the leader of the thieves.

Nishngina ishudhimathe thaskaraanam pathaye namo nama. 3.1.3

Salutations and salutations,
To him who holds bows ready to shoot,
To him who has the quiver,
And to him who is the leader of the dacoits.

Vanchathe pari vanchathe sthayoonam pathaye namo nama 3.1.4

Salutations and salutations,
To him who cheats,
To him who is the greatest cheat,
And to him who is leader of those who steal by cheating.

Nicherave paricharaayaaranyanam pathaye namo nama 3.1.5

Salutations and salutations,
To him who goes inside to steal,
To him who goes outside to steal,
And to him who is the leader of thieves who steal in the forest.

Srukaavibhyo jikaam sathbhyo mushnathaam pathaye namo nama 3.1.6

Salutations and salutations,
To him who defends themselves with arms.
To him who troubles others,
And to him who is the leader of peasants who steal from their master.

Assemadbhyo naktham charadbhya prukrunthanaam pathaye namo nama.
3.1.7

Salutations and salutations,
To him who holds the sword,
To him who prowls in the night to steal,
And to him who is the leader of those who murder and steal.
Unmeeshine giricharaaya kulanchaanaam pathaye namo nama. 3.1.8

Salutations and salutations,
To him who wears the turban,
To him who lives in the forests,
And to him who is the leader of those who steal in houses and fields.

Ishumadbhyo dhanvaa vibhyascha bho namo nama 3.2.1

Salutations and salutations,
To him who holds the arrows.
And to him who holds the bows.

Aathanvanebhya prathi dhanebhyscha namo nama 3.2.2

Salutations and salutations,
To him who ties the string to the bow,
And to him who places the arrow on the string.

Ayaaschadbhyo visrujadbhyacha vo namo nama 3.2.3

Salutations and salutations,
To him who draws the string and to him who sends the arrows.

Asyadbhyo vidhudyadbhya vo namo nama 3.2.4

Salutations and salutations,
To him who shoots arrows at an aim,
And to him who breaks the aim by the arrows

Aaseenebhya sayanebhyascha vo namo nama. 3.2.5

Salutations and salutations,
To him who sits and to him who lies down.

Swapadbhyo jagadbhyascha vo namo nama 3.2.6

Salutations and salutations,
To him who sleeps and to him who is awake.

Sthishtathbyo dhavadbyascha vo namo nama 3.2.7

Salutations and salutations,
To him who stands still and to him who runs.

Sababhya sabha pathibhyascha vo namo nama. 3.2.8

Salutations and salutations,
To him who is one among the audience,
And to him who presides over the audience.
Aswebhyo aswapathibhyascha vo namo nama. 3.2.9

Salutations and salutations,
To him who is the horse,
And to him who is the rider of the horse.

Fourth Anuvaka

Nama avyadheeneebhyo vividhayantheebhyascha vo namo nama. 4.1.1

Salutations and salutations,
To him who is the evil spirits that surround and torment,
And to him who is the evil spirits that attack and kill.

Uganabhysthrum hathobyhascha vo namo nama 4.1.2

Salutations and salutations,
To him who is the good spirits that help,
And to him who is the evil spirits that are fierce.

Gruthsebhyo gruthsa pathibyascha vo namo nama 4.1.3

Salutations and salutations,
To him who is attached,
And to him who is the chief of those who are attached.

Vrathebhyo Vratapathibyascha vo namo nama. 4.1.4

Salutations and salutations,
To him who is the assembly of different types of people,
And to him who is the chief of such assemblies.

Ganebhyo ganapathibyascha vo namo nama. 4.1.5

Salutations and salutations,
To him who is the member of a clan,
And to him who is the chief of a clan.

Viroopebhyo Viswaroopebhyascha vo namo nama. 4.1.6

Salutations and salutations,
To him who looks ugly,
And to him who looks just as everyone in the world.

Mahadbhya kshullakebyascha vo namo nama. 4.1,7

Salutations and salutations,
To him who is a great soul,
And to him who is a weak being.
Radhibhyo aradhebhyascha vo namo nama. 4.1.8

Salutations and salutations,
To him who rides a chariot,
And to him who does not have a chariot.

Radhebhya radha pathibhyscha vo namo nama. 4.2.1

Salutations and salutations,
To him who is a chariot,
And to him who is the leader of the chariot.

Senabhya Senanibhyascha vo namo nama 4.2.2

Salutations and salutations,
To him who is the soldier,
And to him who is the leader of the armies.

Kshathrabya sangraheethrubyacha vo namo nama 4.2.3

Salutations and salutations,
To him who drives chariots well,
And to him who can hold the chariot from moving.

Sthakshabhyo rathakarebhyascha vo namo nama 4.2.4

Salutations and salutations,
To him who is a carpenter,
And to him who makes chariots.

Kulalebhya kamaribhyascha vo namo nama 4.2.5

Salutations and salutations,
To him who is the potter and to him who is the black smith.

Punchishtebyo nishadebhyascha vo namo nama. 4.2.6

Salutations and salutations,
To him who is the hunter of birds who uses nets,
And to him who is the fisherman.

Ikshukruidbhyo dhanva kruidbhyascha vo namo nama. 4.2.7

Salutations and salutations,
To him who makes arrows and to him who makes bows.

Mrugayubhya swanibhyascha vo namo nama. 4.2.8

Salutations and salutations,
To him who hunts animals and to him who drags dogs using a rope.
Swabhya swapathibhyascha vo namo nama. 4.2.9

Salutations and salutations,
To him who is a dog,
And to him who protects the dogs.

Fifth Anuvaka

Namo bhavaya cha rudraya cha 5.1.1

Salutations to him who creates and to him who dispels sorrows

Nama sarvaya cha pasupathaye cha 5.1.2

Salutations to him who destroys sin and to him who is the lord of all beings,

Namo neela greevaya cha sithi kantaaya cha 5.1.3

Salutations to him who has a blue neck and who has white ash applied over his neck

Nama kapardhine cha vyupthakesaya cha 5.1.4

Salutations to him who has a crown of hair and to him who has a shaved head

Nama sahasrakshaya cha sathadanvane cha 5.1.5

Salutations to him who has thousands of eyes and to him who has hundreds of bows.

Namo gireesaya cha sipivishtaya cha 5.1.6

Salutations to him who is the lord of the mountain and to him who is light personified

Namo meedushtamaaya cheshumathe cha 5.1.7

Salutations to him who gives torrential rains and to him who carries arrows.

Namo hruswayaa cha vamaanaaya cha 5.1.8

Salutations to him who is small and to him who is dwarf

Namo bruhathe cha varsheeyase cha 5.1.9

Salutations to him who is large who is storehouse of good qualities

Namo vruddhaya cha samvrudhvane cha 5.1.10

Salutations to him who is aged and to him whose fame is large.

Namo agriyaya cha pradhamaya cha 5.2.1

Salutations to him who existed before creation and to him who is first among Gods

Nama aasave cha ajiraaya cha 5.2.2

Salutations to him who is omnipresent and to him who moves fast,

Nama seegriyaya cha seebhyaya cha 5.2.3

Salutations to him who is in fast streams and to him who is in great waters,

Nama oormyaya cha aswanyaya cha 5.2.4

Salutations to him who is in fast tides and to him who is in still water,

Nama stotrothasyaya cha dweepyaya cha 5.2.5

Salutations to him who is in rivulets and to him who is in islands.

Sixth Anuvaka

Namo jyeshtayaa cha kanishtaya cha. 6.1.1

Salutations to him who is elder and to him who is younger

Namo poorvajaya cha aparajaaya cha 6.1.2

Salutations to him who is born before and to him who is born after

Namo madhyamaya cha apakalpaya cha 6.1.3

Salutations to him to him who is middle aged and to him who is too young

Namo jaganyaya cha budhniyaya cha 6.1.4

Salutations to him who is born from the middle and to him is born out of roots

Namo sobhyaya cha parthi saryaya cha 6.1,5

Salutations to him who is born in earth and to him who is born in other worlds.

Namo yaamyaya cha kshemyaya cha 6.1.6

Salutations to him to him who punishes in hell and to him who grants favours in heaven

Namo oorvarya cha khalyaya cha 6.1.7

Salutations to him who is in the fields and who is in gardens.

Namo shlokyaa cha vasanyaya cha 6.1.8

Salutations to him who is praised in the Vedas and to him who is praised at the end of Vedas

Namo vanyaya cha kakshyaya cha 6.1.9

Salutations to him who exists as tree in forest and to him who exists as plants in bushes

Namo sravaya cha prathisravaaya cha 6.1.10

Salutations to him who is of the form of sound and to him who is in the form of echo

Nama aasushenaaya cha asuradhaya cha 6.2.1

Salutations to him who is the fast moving troops and to him who is the fast moving cavalry

Nama sooraya cha avabindhath cha 6.2.2

Salutations to him who is in the form of heroes and to him who is in the form of knights

Nama varmine cha varoodhine cha 6.2.3

Salutations to him who is armoured and to him who rides a chariot

Nama bhilmine cha kavachine cha 6.2.4

Salutations to him who wears the helmet and to him who is protected by the charms.

Nama sruthaya cha sruthasenaaya cha 6.2.5

Salutations to him who is famous and to him who has a famed army.

Seventh Anuvaka

Namo dunthubhyaya cha hananyaya cha 7.1.1

Salutations to him who is of the sound of a big drum and to him who is of the form of the drumstick.

Namo drushnave cha brumruchaaya cha 7.1.2

Salutations to him who never runs away from war and to him who examines the spy information about the enemy.

Namo dhootaaya cha prahitaaya cha 7.1.3

Salutations to him who is the messenger and who is the servant.

Namo nishangine cha ishuthimathe cha 7.1,4

Salutations to him who has the sword and to him who has the quiver.

Nama stheeshneshave cha aayudhine cha 7.1.5

Salutations to him who has sharp arrows and to him who has other weapons
Nama swaayudhaaya cha sudhanvane cha 7.1.6

Salutations to him who has best weapons and to him who has good bow.

Nama shruthyaya cha pathyaya cha 7.1.7

Salutations to him who walks in footpaths and to him who travels in wide roads.

Nama katayaya cha neepyaya cha 7.1.8

Salutations to him who is in canal water to him who is in streams.

Nama soodhyaya cha sarasyaya cha 7.1.9

Salutations to him who is in water of a pool and to him who is in the water of a lake

Nama nadhyaya cha vaisanthaaya cha 7.1.10

Salutations to him who is in the water of river and to him who is in the water of the pond.

Nama koopyaya cha vatyaya cha 7.2.1

Salutations to him who is in the water of well and to him who is in the water of spring

Nama varshayaya cha avarshayaya cha 7.2.2

Salutations to him who is in rain water and who is also in places it does not rain.

Nama meghyaya cha vidhuyutyaya cha 7.2.3

Salutations to him who is in the clouds and who is also in lightning

Nama idhreeyaya cha aathapthaya cha 7.2.4

Salutations to him who is in the form of clear sky of autumn and who is in the form of rain and sun

Nama vaathyaya cha reshmiyaya cha 7.2.5

Salutations to him who is in the form of rainy storm and to him who is in the form of dry hoarse wind.

Nama vasthavyaya cha vaasthupaya cha 7.2.6

Salutations to him who is in materials of the house and who is vaasthu purusha guarding the house.

Eighth Anuvaka

Nama somaaya cha rudhraaya cha 8.1.1

Salutations to him who is the consort of Uma and to him who removes sorrow
Namas thamraaya cha arunaaya cha 8.1.2

Salutations to him who is of the copper colour of dawn and who is of the colour of sun after sunrise.

Nama sankhaya cha pasupathaye cha 8.1.3

Salutations to him who adds pleasure to us and to him who protects all beings

Nama ugraaya cha bheemaaya cha 8.1.4

Salutations to him who is angry and to him who is fearful

Namo agrevaghaaya cha dhoorevaghaaya cha 8.1.5

Salutations to him who leads and kills his enemies and to him who talks from a distance

Namo hanthre cha haneeyase cha 8.1.6

Salutations to him who kills his enemies and to him who destroys everything towards the end

Namo vrikshebhyo harikeshebhyo 8.1.7

Salutations to him who is the tree with green hairs of karma

Namstharaaya 8.1,8

Salutations to him who is the star in the form of Om

Nama sambhave mayo bhava cha 8.1,9

Salutations to him who appears as pleasure of this world and who appears as pleasure of salvation.

Nama sankaraaya cha mayaskaraaya cha 8.1.10

Salutations to him who gives pleasure of this world and who gives the pleasure of the other worlds.

Nama shivaya cha shiva tharaaya cha 8.1.11

Salutations to him who is in the form of good things and who makes others who attain him good.

Namas theerthaaya cha koolyaya cha 8.2.1

Salutations to him who is the holy water and to him who is worshipped near the streams

Nama paaryaya cha vaaryaya cha 8.2.2

Salutations to him who is being praised by great souls after salvation and to him who grants all that one wants in this world.

Nama pratharanaaya cha uttaranaaya cha 8.2.3

Salutations to him who helps us cross the river of sins and to him who lifts us to salvation.

Nama aathaaryaya cha aalaadhyaya cha 8.2.4

Salutations to him who makes soul enter this world and to him who encourages soul to enjoy the fruit of actions.

Nama sashpyaya cha phenyaya cha 8.2.5

Salutations to him who is in the grass by the riverside and who is in the foam of the river.

Nama sikathyaya cha pravaahyaya cha 8.2.6

Salutations to him who is in the sand by the side of the river and who is in the running water of the river

Nineth Anuvaka

Nama ireenyaya cha prapadhyaya cha 9.1.1

Salutations to him who is of the form of one who lives in arid land and to him who walks the paths

Nama kimsilaaya cha kshyanaaya cha 9.1.2

Salutations to him who is of the form of one who lives in dry land and to him who is of the form of one who lives in good places

Nama kapardhine cha pulasthave cha 9.1.3

Salutations to him who has matted hair and to him who stands in front to protect his devotees.

Namo goshtyaya cha gruhyaya cha 9.1.4

Salutations to him who is of the form of one who lives in stable and to him who lives in homes

Namas thalpyaya cha gehyaya cha 9.1.5

Salutations to him who sits on the cot and to him who lives in ornamental houses

Nama kaatyaya cha gahwereshtaaya cha 9.1.6

Salutations to him who lives in thorny bushes and who lives in caves

Namo hridayaaya cha niveshpyaya cha 9.1.7

Salutations to him who is in deep still waters and to him who is in snow drops

Namo pamswayaaya cha rajasysyaya cha 9.1.8

Salutations to him who is in speck of dust and who is in the dust from mud

Namo sushkyaya cha harithyayaya cha 9.1.9

Salutations to him who is dried piece of wood and who is in wet stem

Namo lopyaya cha ulopyaya cha 9.1.10

Salutations to him who is in firm floor and who is on turf

Nama oorvyayaya cha soormyaya cha 9.2.1

Salutations to him who is on flat land and to him who is on tides in the river

Nama parnyaya cha parnasadhyaya cha 9.2.2

Salutations to him who is in green leaves and who is in dried leaves

Namo apaguramanaya cha apignathe cha 9.2.3

Salutations to him who is armed and to him who kills his enemies

Nama akkidathe cha prakkidathe cha 9.2.4

Salutations to him who troubles a little and to him who troubles most

Namo va kirikebhyp devanam hrudayebhyo 9.2.5

Salutations to him who showers riches on his devotees and to him who exists in hearts of devas.

Namo viksheenakebhyo 9.2.6

Salutations to your deathless form in the hearts of devas

Namo vichinvathkebhya 9.2.7

Salutations to your form, which lives in hearts of, devas and grants all the wishes

Namo anirhathebhya 9.2.8

Salutations to your form, which lives in hearts of, devas and destroys sins

Namo aamivatkebhya 9.2.9

Salutations to your form, which lives in hearts of, devas and travels everywhere

Tenth Anuvaka

Draape Andha saspathe daridhra neela lohitha
Eeshaam purushaanam esham pasunaam maa
bhermaro mo eshaam kincha namamath. 10.1

Oh God who punishes the sinners in hell,
Oh God, who gives food to devotees,
Oh God, who is the form of light,
Oh God who has a black neck and red body,
Please do not give fear to these beings,
Please do not give death to these beings,
And please do not make any of these beings sick.

Yaa the rudra shivaa thanu shivaa viswaaha beshaji
Shivaa rudrasya beshaji taya no mruda jeevase 10.2

Oh, Rudhra, God of the world,
That medicine which cures the pain of birth and rebirth,
That medicine which mixes with you and makes all happy,
Is your holy form that is one with thine consort Shakthi,
And please bless us all with that form,
To make us live as we ought to live.

Imama rudraaya thavase kapardhinee kshyadweeraaya
Prabharaamahe mathim,
Yadhaa na sama sad dwipadhe chatushpadhe viswam pushtam graame
Asmin aathuram. 10.3

Oh Rudhra, God of the world,
Who wears dried tuft of hair,
Who is the sage who meditates and who kills his enemies,
Make mine wavering thought fixed on thee,
So that good will befall on us people and our cows,
And all beings would grow healthy without fail,
And are never ever get diseased.

Mruda no rudra thano mayaskrudhee kshyadweerayaa,
Namasaa vidhema the.Yachcham cha yoscha manu rayaaaje
Pithaa tadha syama thava rudra preeneethou. 10.4

Oh, Rudra God of the world,
Make us all happy, Add to our chances of salvation,
And diminish the strength of sinners,
And we will pray you with our salute and again pray to thee,
To give us the pleasure in this world, And salvation in the other world,
Got by the father of the world Prajapathi,* by your grace.
* Lord of all beings

Maa no mahantha mutha maa no arbhakam
Maa na ukshantha-mutha maa na ukshitham.
Maa no vadhee pitharam motha maatharam priyaa maa
Nasthanuvo rudhra reerishaa. 10.5

Oh Rudhra, God of the world,
Never give trouble to our elders.
Never give trouble to our children,
Never give trouble to our lads,
Never give trouble to our children in the womb,
Never give trouble to our fathers,
Never give trouble to our mothers,
And never give to trouble our body, which is dear to us.

Maanaasthoke thanaye maa na aayushee maa no goshu
Maa no asweshu reerisha. Veeranmaa no rudra
Bhami tho avadhir havish mantho namasaa vidhema the. 10.6

Oh Rudhra, God of the world,
Never cause sorrow to our children and sons,
Never diminish our span of life,
Never cause sorrow to our cows,
Never cause sorrow to our horses,
And do not destroy in anger our efficient servants,
And we would come with holy offerings and salute you.

Aarathe gogna utha poorushagne ksyadweeraaya
Sumnamasthe the asthu.
Rakshaa cha no adhi cha deva brahmadhaa cha na
Sarma yachcha dwibarhaa. 10.7

Oh Rudhra, God of the world, let your fearful aspect be away,
From killing of beings, from killing of people,
And our efficient servants and let your graceful aspect,
Be with us, Oh God, please protect us,
Please talk to us with compassion,
And please give us the pleasure of this and other worlds,
That you possess.

Sthuhi srutham gartha sadam yuvaanaam mrugascha bheema
Upahathnumugram
Mruda jarithre rudra stavaa no anyanthe
Asmannnivapanthu senaa 10.8

Oh mind always think of that Rudra who stays in the lotus of our heart,
Of that Rudra who is young, of that Rudra who is powerful in killing of
enemies,
Of that Rudra who is as fearful as a lion and of that Rudra who is full of fame.
And Oh Rudra, who is being praised, give immortal pleasures to this mortal
body,
And let your chief soldiers kill our enemies who are different from us.

Parino rudrasya hethur varnakthu pari tweshasya
Durmathiragayo
Ava sthiraa madavadbhayasthanushva meedvasthokaaya
Thanayaya mrudaya. 10.9

Let the weapon of Rudra move away from us,
And the fearful thought of Rudra,
Which shines in anger,
And which is capable of destroying sinners,
Also move away from us.
Oh Rudra who grants all wishes of devotees,
Please make thine fearful anger,
Which is stable in destroying thine enemies,
Little soft at us, who praise,
And salute thee by fire sacrifices,
And please give pleasure to our sons and their sons.

Meedushtama sivathama shivo na sumanaa bhava
Parame vruksha aayudham nidhaaya kruthim vasaan
Aachara pinaaka bibradhaagahi. 10.10

Oh Rudra who is the greatest among those who grant wishes,
Oh Rudra who has a pleasant mien,
Please become one who does good to us,
And become one with a good mind.
Please keep thine weapons on the trees,
And come to us wearing the hide of tiger.
Please bring along thine bow pinaaka,
As an ornament.

Vikiridha vilohitha namasthe asthu bhagava,
Yaasthe sahasram hothayo anya mannibhavanthu tha. 10.11

Oh Rudra who throws riches at us,
And oh Rudra who is red coloured,
Let our salutations be with you.
Let your thousands of weapons,
Destroy our enemies who are different from us.

Sahasrani sahasradhaa baahu hosthava hethaya
Thaasameesano bhagava parachinaa mukhaa krudhi. 10.12

Oh Rudra in your hands are weapons,
In thousands and of thousand types.
Oh God who is all powerful,
Make their sharp ends not attack us.

Eleventh Anuvaka

Sahasraani sahasraso ye Rudra adhi bhoomyaam.
Tesdaam sahasra yojane avadhanvaani thanmasi 11.1

We request thee oh Rudra,
To order your soldiers who are in thousands,
To keep their thousands of weapons,
Which are of thousand kinds,
Thousand miles away from us.

Asmin mahatyarnave anthareekshe bhavaa adhi. 11.2

In this vast sea of ether,
Whichever Rudra's soldiers do exist,

Neelagreeva sithi kkantaa sarvaa adha kshama charaa 11.3

And those soldiers, who do exist,
Whose half side of neck is blue,
And the other half is white.
And live under the earth in Paathaala.*
* The land below earth

Neelagreeva sithi kkantaa diva rudra upasrithaa 11.4

And those soldiers, who do exist,
Whose half side of neck is blue,
And the other half is white.
And who have attained heavens.

Ye vruksheshu saspinjaraa neelagreeva vilohithaa 11.5

And those soldiers, who do exist,
Who are on trees with colour of new grass,
With neck which is blue,
And whose body is especially red.

Ye bhoothanaam adhi pathayo visikkahsa kapardhina 11.6

And those soldiers, who do exist,
Who are captains of the soldiers,
With some of them wearing the tuft,
And some with no hairs,

Ye anneshu vividhyanthi paathreshu pibatho janaan 11.7

And those soldiers, who do exist,
Who trouble those people,
Who take food and drink from vessels
Ye padhaam padhii rakshaya lilaa brudaa yavyudha. 11.8

And those soldiers, who do exist,
Who protect people who walk in the path,
And also protect those people taking all other paths,
And who take the form of those who save by giving food,
And who fight with enemies

Ye theerthani pracharanthi srukaavantho nishangina 11.9

And those soldiers, who do exist,
Who carry sharp weapons,
And also those who carry swords,
And also those who travel protecting sacred waters.

Ya eetha bandascha bhooyaamscha diso rudraa vithasthire
Tesdaam sahasra yojane avadhanvaani thanyasi. 11.10

We request all these your soldiers,
And also all those others wherever they are,
Spread in different directions,
To keep their bows,
Thousands miles away,
After removing the string.

Namo rudrebhyo ye prithvyaam ye anthareekshe,
Ye divi yesham annam vatho varshmishadha sthebhyo dasa,
Praceerdasa dakshina dasa pradeecheer daso udhiceer daso urdhwaa,
Sthebhyo namasthe no mrudayanthu the yam dwishmo,
Yascha no dweshti tham vo janme dadhaami. 11.11

My salutations to all those soldiers of Rudra,
Who are on earth,
Who are in the sky,
Who are in the worlds above,
And to those whom air and food,
Become weapons for killing beings.
I salute them with ten fingers,
I salute them facing the east,
I salute them facing south,
I salute them facing west,
I salute them facing north,
I salute them facing above,
My salutations to all of them,
Let them grant happiness to me.
I would deliver those of my enemies,
And those who consider me as my enemy,
In to their wide-open mouth.

Tryambakam yajaamahe sugandhim pushtivardhanam,
Oorvaaru kamiva bandhanan mruthyo rmuksheeya maamruthaath. 1

We salute and respect,
Him who is naturally scented,
Him who looks after his devotees by mercy,
And Him who has three eyes.
And pray and request,
To move us away from the catch of death,
Like the cucumber from its stalk,
And firmly put us in the path of salvation.

Yo Rudro agnaii yo apsu ya oushadeeshu,
Yo Rudro viswaa bhuvanaa aavivesa tasmai Rudraaya namo asthu. 2

Let our salutations be offered to that Rudra,
Who is in fire,
Who is in water,
Who is in plants and trees,
And who is in everything in the world.

Thamushtuhi ya swishu sudhanwaa yo viwasya kshayathi beshajasya,
Yashwamahe soumanasaaya rudram namobhir devaasuram duvasya 3

Pray and salute him,
Who has the best arrows,
Who has the best bow,
Who is the home of medicines,
That cure all the world's diseases,
And who destroys asuras.
We salute that Rudra,
For making our minds pure.

Aayam me hastho bhagavaanayam me bhagavattara,
Aayam me viswa beshajo ayam shivaabhimarsana. 4

This my hand is my God,
This is higher than God to me,
This is the medicine for all sickness to me.
For this touches Shiva and worships him.

Ye the sahasramayutham pasaa mruthyo marthyaya hanthave,
Thaan yagnasya maayayaa sarvaanava yajamahe,
Mrutyave swaaha mrutyave swaaha. 5

Oh God who destroys the world, I pray thee to keep away from me,
The thousands of ropes that you have, which is used by you to kill all beings,
Due to the power of my prayers, this offering of fire is offered to death,
This offering of fire is offered to death.

Om namo bhagavathe rudraaya vishnave mruturme paahi,
Praanaanaam grandhi rasi rudro vishaanthaka
Thenaa annena aapya swa. 6

Om, my salutations to God,
Who is everywhere,
And to the Rudra
Let not death come near me.
You Rudra who lives in the junction of the soul and senses,
I pray to you who destroy everything, to be within me,
And due to that be satisfied,
With the food that I take as offering.

Om Shanthi,Shanthi, Shanthi

Let there be peace, Let there be peace, Let there be peace

Iti Sri Krishna yajur vedeeya taithireeya samhithaayam
Chathurtha Kande panchama prapaataka.

Thus ends the fifth chapter of the fourth canto of Taithireeya collection of
Krishna Yajur Veda.

Rudram Chamakam

Commentary by Sri R. Muthukrishna Sastri [Former Editor of Hitabhashini, Thanjavur] & Dr. S. Srinivasa Sarma [Srimatham, Kanchipuram]
Translated from Tamil by P. R. Kannan

ॐ
श्री रुद्रम्
SRI RUDRAM

प्रथमोऽनुवाकः
Anuvakam 1

Mantra 1

नमस्ते रुद्र मन्यव उतोत इषवे नमः।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः॥ १

Meaning: रुद्र- Parameswara! ते- your, मन्यवे- to anger, नमः- prostration. उतो - Further, ते-your, इषवे- to the arrow, नमः -prostration. ते- your, धन्वने- to the bow, नमः अस्तु- may my prostration be. उत- Further, ते- your, बाहुभ्यां- to the two arms, नमः- prostration.

Explanation: Three commentators- Sayana, Bhattabhaskara and Abhinavasankara- have written commentaries for Sri Rudram. This present explanation has been written in accordance with these three commentaries.

There are a total of 11 Anuvakams (sections) in Sri Rudram. In the first Anuvakam, the angry Sri Rudra is pacified. From the second to the ninth Anuvakams, Sri Rudra is eulogised in many ways and obeisance paid to him. In the last two Anuvakams, prayers are offered to Sri Rudra and Rudraganas.

There are many terrible and calm forms of Sri Rudra. In order to pacify the terrible form of his, obeisance is paid to his anger, weapons etc. How can there be anger in Sri Parameswara, the blemishless one with all good attributes? The answer is that his anger in order to punish those, who transgress his commands contained in Srutis, Smritis etc. and bring them over to the right path, is only a good quality and not a fault.

Following the etymology रुद्रं+ द्रावयतीति = रुद्रः, as Sri Parameswara drives away grief, or sin which causes grief, he is called 'Rudra'. As he is prayed here for ridding his anger and being calm, it is but proper that he is addressed as 'Rudra'. As anger is the basic cause of all types of grief, anger is

propitiated at the beginning itself. When Parameswara gets angry, his arrow will come in front; he will then look at his bow. Then his two arms will go on to hold them. Hence anger, arrow, bow and arms are prayed to in that order.

Parameswara's arrow etc. are to be worshipped like Devatas. Hence praying and paying obeisance to them is but appropriate. Once Arjuna forgot the method of using Paasupatastra. In order to learn it, Sri Krishna and Arjuna went to Kailasa. Parameswara asked them to bring a certain weapon from the adjacent divine lake. When they both went to the lake, they noticed that the weapon looked very terrible, surrounded by poisonous flames. Sri Krishna then chanted Sri Rudram in order to pacify it and make it come to his hands. The weapon then reached his hands in a calm and peaceful form. This has been mentioned in the Mahabharata. This shows that Sri Parameswara's weapons like arrow etc. are full of dynamism and need to be worshipped.

It is said that it is necessary to know the Rishi, chandas and Devata of every mantra, Abhinavankara's commentary describes these details. For this first mantra, Rishi is Aatreya, chandas is Anushtup and Devata is Sri Rudra.

Dhyanam:

आकर्णकृष्टे धनुषि ज्वलन्तीं देवीमिषुं भास्वति सन्दधानम् ।

ध्यायेन्महेशं महनीयवेषं देव्या युतं योधतनुं युवानम् ॥

“One should meditate upon Maheswara, who yokes a brilliant arrow to his shining bow, pulled to the ear; of handsome form, appearing like a warrior, youthful and accompanied by Devi.”

This mantra will be fully efficacious to one who practises Praajaapatya krichchram and chants the mantra 11000 times. By doing circumambulation and prostration, while chanting this mantra, Parameswara's grace, destruction of sins and leadership in society will result. The other practices using this mantra are described in works like 'Rudra Kalpaarnavam'.

Mantra 2

यात इषुः शिवतमा शिवं बभूव ते धनुः ।

शिवा शरव्या या तव तया नो रुद्र मृडय ॥

Meaning: रुद्र-Parameswara! ते- your, या इषुः- which arrow, शिवतमा- most auspiciously, बभूव- exists, ते- your, धनुः- which bow, शिवं बभूव- is auspicious, तव- your, या शरव्या- which quiver, शिवा- is auspicious, तया- with that arrow, bow and quiver, नः- us, मृडय- make us happy.

Explanation:

As usage of 'lit' is done in present tense also in Veda, Bhattachaskara's commentary states that for the word 'babhuva', the present tense meaning of 'exists' should be understood. The other two commentaries state the

meaning: 'Please grant me happiness from the arrows etc., which were worshipped by me in the previous mantra and became calm-formed.' On this basis, the term 'babhuva' is interpreted in past tense.

The Rishi for this second mantra is Aathreya; chandas is Anushtup; Devata-Sambhu.

Dhyanam:

ध्यायेद्देवं सस्मितं स्यन्दनस्थं देव्या सार्धं तेजसा दीप्यमानम् ।
इष्विष्वासालङ्कृताभ्यां भुजाभ्यां शूराकारं स्तूयमानं सुरैर्घैः ॥

“One should meditate on Deva, who is seated in a chariot along with Devi, shining brilliantly, with the form of a valiant warrior, with both arms decorated with bow and arrow, extolled by Devaganas and with a smiling face.”

If this mantra is chanted constantly for twelve days excluding nights and without obstructing Nitya karmas (daily obligatory duties), one will get the full efficacy of the mantra. This is a Mahamantra meant for driving away famine and national calamities.

Mantra 3

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥

Meaning:

रुद्र- Parameswara! ते- your, अघोरा- that which does not terrify (with weapons), शिवा- granting worldly pleasures, अपापकाशिनी- granting Atmagnana, the cause of the happiness of Liberation, या- which, तनूः- body, तया- that, शन्तमया- granting the highest happiness of Liberation, तनुवा- with the body, गिरिशन्त- Parameswara, who, being the object indicated by Vedas, grant all pleasures right upto Liberation, नः- us, अभिचाकशीहि- grant the knowledge of Atmatatva (Self-Principle).

Explanation:

Abhinavasankara comments that having prayed for worldly pleasures in the previous mantra, happiness of Liberation is prayed for in this mantra. Bhattabhaskara comments that some of the calm forms of Sri Parameswara have weapons; some do not have; in the previous mantra, the form with weapons was prayed to and in this mantra, the form without weapons is worshipped.

Aghora- Form with weapons which terrifies persons without any reason is 'ghora'; form which is not terrifying is 'aghora'.

Sivaa- auspicious, i.e. that which grants worldly pleasures also.

Apapakaasini- Here the term 'Apapa' indicates Brahmatmatatvagnana, which is opposed to sin. As Upanishad states that on rising of Atmagnana, all sins are destroyed, it follows that Atmagnana is the enemy of sins. The form which grants or lights up that Atmatatvagnana is referred as 'Apapakaasini' here.

Girisantha- This term denoting Parameswara has been interpreted in many ways.

गिरौ = कैलासे नित्याविर्भूतो यः प्राणिभ्यः शं तनोति स गिरिशन्तः

One who resides in Kailasa always and grants joys to all creatures.

गिरौ- वेदे तिष्ठन्नर्थरूपेण शं तनोति

One who resides in Vedas as their meaning and grants joys to all.

गिरौ- प्रणवे तिष्ठन् ध्येयरूपेण निरतिशयब्रह्मानन्दलक्षणं शं तनोति

One who is in Pranava (Omkaara) as the one to be meditated upon and grants the matchless bliss of Brahmananda.

The Rishi for this mantra is Kaasyapa; chandas is svaraatanushtup; Devata is Sambhu.

Dhyanam:

स्मेराननं चन्द्रकलावतंसं गंगाधरं शैलसुतासहायम् ।

त्रिलोचनं भस्मभुजंगभूषणं ध्यायेत्पशूनां पतिमीशितारम् ॥

“One should meditate upon Iswara, who has a smiling face, wears crescent moon on his head, bears Ganga, has the daughter of Himavan (Parvatharaja) on his side, has three eyes, wearing Vibhuti and serpents as ornaments and is the lord of Jivas (Pasus).”

Chanting and homam of this mantra are prescribed for the peace of Pasus (Jivas).

Mantra 4

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

Meaning:

गिरिशन्त- Parameswara! यां इषुं- which arrow, अस्तवे- for discharging on sinners, हस्ते- in the hand, बिभर्षि- hold, गिरित्र- Resident and protector of Kailasa, तां- that arrow, शिवां कुरु- make auspicious, पुरुषं- men belonging to me, जगत्- other moving and non-moving properties, मा हिंसीः- do not harm.

Explanation:

Having prayed for attaining fulfillment of desires in second and third mantras, the Rishi prays now in this fourth mantra for freedom from adversities. When Iswara has been addressed as 'Girisantha', the purport of using the additional term of address of 'Giritra' has been described in Abhinavasankara's commentary as follows: "Sri Parameswara has assured that if one worships him now, though he might have erred in the past, Iswara will grant him a virtuous mind and protect him. 'Giri' is the word of assurance; 'trayate' means he protects, being firm in his assurance."

Mantra 5

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नस्सर्वमिज्जगदयक्ष्मं सुमना असत् ॥

Meaning:

गिरिश- Parameswara, residing in Kailasa! त्वा- you, अच्छा- to attain, शिवेन वचसा- with auspicious words (of praise), यथा- in which manner, नः- our, सर्व जगत् इत्- these moving objects like men and animals, अयक्ष्मं- free from disease, सुमनाः- with good minds, i.e. being comfortable, असत्- will become, in that manner, वदामसि- we pray.

Explanation:

In this fifth mantra, fulfillment of desire and prevention of misery are both prayed for.

Girisa- Variouslly interpreted as resident of Kailasa, propounded in Vedas, Iswara of Kailasa, clouds and Pranava (omkara).

Achcha- This word is 'Avyaya' (an indeclinable particle in Samskrit grammar); is used 'long' (dirgha) (achchaa) in Vedic time. Sayana has interpreted this term to mean 'Praptum' (to attain); Bhattachaskara as 'abhimukhikaranam (to make one see him). But Abhinavasankara interprets this term as one of addressing Parameswara, meaning 'Pure One!' A special meaning results from this interpretation: By contact with the praises of sinners, Parameswara does not acquire any blemish; he remains ever pure. By contact with impure water from the streets, the water in the ever pure Ganga does not become sullied. On the other hand, the other waters, by contact with the Ganga, become pure, like the Yamuna. Similarly, the words in praise of the ever pure Parameswara uttered by sinners become very sacred by contact with Parameswara. Hence such words are described in this mantra as 'Sivena vachasa'.

The fourth and fifth mantras together form one mantra; the Rishi is Gautama; chandas, Gayatri; Devata, Rudra.

Dhyanam:

सांग्रामिकेन वपुषा प्रविराजमानं देवं पुरत्रयविनाशनमन्दहासम् ।

दैत्यान् दिधक्षुमचलेश्वरचापपाणिं ध्यायेत्पुरारिमथ भूमिरथाधिरूढम् ॥

“One should meditate on Sri Parameswara as shining with the apparels of war worn on the body, with a gentle smile which destroys the Three Cities, intending to destroy the demons, having Meru mountain as bow in his hand, seated in the chariot of Earth and the enemy of Three Cities.”

This sloka brings out the appearance and attitude of Sri Parameswara during the destruction of the Tripura. If these two mantras are recited constantly for 21 days, the full power of the mantras will be attained. Evils like untimely death etc. will go away by chanting this mantra.

Mantra 6

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।

अहींश्च सर्वान् जम्भयन् सर्वाश्च यातुधान्यः ॥

Meaning:

अधिवक्ता- One who speaks in favour of devotees, प्रथमः- the best, दैव्यः- the in-dweller among even Devas, भिषक्- Parameswara, who is the doctor, who treats all troubles including sin, disease, samsara, poverty etc., सर्वान् अहींश्च- serpent, scorpion etc. which trouble directly, सर्वाश्च यातुधान्यः- demons, ghosts etc. who trouble indirectly, जम्भयन्- destroying, अध्यवोचत्- may speak in my favour.

Explanation:

Even if we worship and pray to Sri Parameswara, how can he protect us, when there are Yama, Chitragupta et al, who prescribe punishments in accord with sins, and Devas, who are witnesses to the sins? This mantra states in response to this doubt that nobody else can cause any trouble to those who have received the grace of Parameswara.

Adhivakata- one who speaks in favour of his devotees. As a fruit of the excellent act of worship of Parameswara, he speaks in favour of his devotees. Hence it is not a deficiency.

Prathama:- This term settles the doubt as to whether Yama would cease to punish even if Parameswara recommends.

“यो देवानां प्रथमं पुरस्ताद्विश्वाधिको रुद्रो महर्षिः”

“तमीश्वराणां प्रथमं महेश्वरं तं दैवतानां प्रथमं च दैवतम्”

“यो देवः सर्वदेवेषु महादेव इति स्मृतः-

तस्मै नमस्तु कुर्वाणा दिवि तिष्ठन्ति देवताः ॥”

“The first among Devas, the best in the world”.

“Maheswara, the first among Iswaras, the first among Devatas”.

“One who is called Mahadeva among Devas- Devas prostrate to him and live in Devaloka”.

From the above passages of Sruti, Smriti and Itihasa, it is clear that Parameswara is the greatest. How can a devotee of his, who worships him, be punished by others, who also adore him?

It is not only that the devotee of Parameswara will not be troubled by others, but praised indeed. This is signified by the term ‘Daivya:’, which means the in-dweller of Devas. Being the in-dweller, Parameswara induces Devas to praise the devotee of his.

Bhishak- This term means doctor. Like bodily disease, there are many other afflictions like sin, grief of samsara, poverty etc. Sri Parameswara treats all these afflictions. Hence another Sruti says ‘Bhishktamam tva bhishajaam srunomi’ (the best among doctors). ‘Bhishak’ also indicates that Parameswara is full of compassion. One, who diagnoses the cause of a disease, may sometimes resort to surgery. Though surgery is troublesome to the sick person, as it is performed for the ultimate well being of the patient, the surgeon is praised as compassionate and not castigated as cruel. Similarly though Parameswara, the doctor who treats the disease of Samsara, punishes the evil Rakshasas, serpents etc., their sins get washed away this way and they might attain good state in course of time; hence it becomes certain that Parameswara is kind-hearted even in that act.

निदानज्ञस्य भिषजो रुग्णे हिंसां प्रयुञ्जतः ।

न किञ्चिदत्र नैर्घृण्यं घृणैवात्र प्रयोजिका ॥

In this sloka from Sivapurana, it is said that the term ‘Bhishak’ refers to the compassion of Parameswara.

Jambhayan Adhyavochat- The prayer is that after destroying the devotee’s enemies, Parameswara should speak in his favour. If Parameswara is not capable of destroying the devotee’s enemies, whoever they might be, the prayer would be that he should first speak in the devotee’s favour and then destroy the enemies. As Parameswara is capable of easily destroying anybody at any time, the prayer is that first he should destroy the enemies and then speak in the devotee’s favour. If he punishes others for the sake of protecting the devotee, who has taken refuge with him, the other Devas might ask ‘Is it proper to protect this person, who has committed many sins?’ At that time, Parameswara would say ‘This person surrendered to me and praised me in many ways. Where is his sin still left? Is he not an excellent person of merit?’ etc. That is why the mantra does not say ‘adhibruvan jambhayatu’, but says ‘jambhayan-adhyavochat’.

Hunters, who indulged in many sinful deeds in the forest, once climbed a bilva tree and kept plucking bilva leaves and throwing them down. There was a Sivalingam at that place; the hunters were unaware of it. However, as the bilva leaves dropped by them fell on the Sivalingam, Parameswara considered the hunters as his devotees and ordered after their death that they be brought to Kailasam. When the emissaries of Parameswara came to take them to Kailasam accordingly, Yama's emissaries opposed them. Parameswara's emissaries defeated the emissaries of Yama and took the hunters to Kailasam. Later when Yama, Chitragupta et al approached Parameswara and asked him, 'These hunters, who have committed many cruel sins, deserve to be punished by us. How can they be brought to Kailasam?' Parameswara replied, 'As these hunters have dropped bilva leaves on me knowingly or unknowingly, their sins have been washed away. Hence you have no power to punish them.' Many such stories are found in the Puranas of Siva. In these stories it is seen that after the emissaries of Yama were driven away, Parameswara spoke to Yama, Chitragupta et al in favour of the hunters.

In this same Rudram, it has been stated 'Raksha cha no adhicha Devabruhi', which means protection first and then making favourable recommendation.

Chanting this mantra is capable of completely destroying miseries from Rakshasas, spirits, poison, fever etc. Hence this mantra has been hailed as 'kavacham' (armour) by Maharishi Bodhayana.

Rishi of this mantra is Kanva; Chandas is Anushtup; Devata is Sambhu.

Dhyanam:

चन्द्रार्धमौलिं कालारिं व्यालयज्ञोपवीतिनम् ।

ज्वलत्पावकसंकाशं ध्यायेद्देवं त्रिलोचनम् ॥

"One should meditate on Deva, who wears half-moon on the head, conqueror of Yama, having snake as yagnopavita, brilliant as blazing fire and three-eyed."

Reciting this mantra 50,000 times will confer its full power on the person who recites.

Mantra 7

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः ।

ये चे माँ रुद्रा अभितो दिक्षु श्रिताः सहस्रशो वैषाँ हेड ईमहे ॥

यः- Parameswara, who has been described in the previous mantras, ताम्रः- red-coloured (at dawn), अरुणः- of a bit less deep red-colour after dawn, उत- further, बभ्रुः- golden-coloured (after some time), सुमङ्गलः- very auspicious, असौ- shines as Surya, directly perceptible. ईमाँ- to this

earth, अभितः- on all four sides, दिक्षु- in the directions, श्रिताः- staying, सहस्रशः- in thousands, ये च रुद्राः- whosoever Rudras are, एषां- of all these, हेडः- anger, अव ईमहे- get rid of by praise, prostration etc.

Explanation:

Parameswara has eight forms- Earth, Water, Agni, Vayu, Akasa, Chandra, Surya and Yajamana (individual sacrificer). Of them, Parameswara of the form of Surya is praised in the 7th and 8th mantras. The zone around Surya appears red-coloured at dawn time, a less deep red in colour after some time and golden later. Surya mandalam is praised as 'Sumangala:' –very auspicious, because it drives away darkness, dew etc. and brings comfort to all. Were there no Surya, the entire world will become inauspicious, enveloped in darkness. Just as Sun's rays pervade the entire world, thousands of Parameswara's ganas (armies), whose appearance is same as Parameswara's, are spread in the earth region all around in many places and bless or curse people according to the merits and sins they commit. We douse the anger of Sri Parameswara of the form of the Sun's zone and Rudraganas, who are spread everywhere in thousands, by songs of praise, prostration etc. May all of them bless us.

Heda:- This word has two meanings- dishonour and anger. Dishonour arises by not performing acts as laid down in Vedas and anger because of performing acts prohibited in Vedas. It is said that we nullify these two aspects.

Mantra 8

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।
उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ॥
उतैनं विश्वा भूतानि स दृष्टो मृडयाति नः ॥

Meaning:

यः- Parameswara (who), नीलग्रीवः- he, whose neck is black-coloured due to retaining Kalakuta poison, विलोहितः- deep red in colour, असौ- present in the directly visible Suryamandala, अवसर्पति- travels in the sky. गोपा उत- Even cowherds, एनम्- this Rudra of the form of Surya, अदृशन्- see. उदहार्यः- Even innocent women, who fetch water अदृशन्- see. एनम्- This Rudra, विश्वा भूतानि- all creatures (like bull, sheep etc. see). सः- Parameswara of the form of Aditya, दृष्टः- being seen by us, नः- us, मृडयाति- may give us comfort.

Explanation:

Having pacified through the 7th mantra, the Rishi prays in this 8th mantra for fulfillment of desires. Sri Parameswara himself travels in the sky in the form of

Suryamandala every day owing to compassion that everyone might see him. Hence even unlettered, innocent people get an opportunity to look at Sri Rudra directly. Generally, while referring to uneducated people, it is usual to cite cowherds as examples. It is a practice to say 'Aabaalagopalam'. In accord with that, 'गोपा अदृशन्' has been mentioned. Women, who fetch water, and who lack even the knowledge possessed by cowherds, look at this Rudra of the form of Suryamandala. Not only that; even animals like bull and sheep see and enjoy the Sun. The true form of Advaita, Sachchidananda, is beyond the reach of anyone's intellect. The form with attributes, residing in Kailasam, is capable of being known only by worshippers. However the form of Sri Parameswara as the Suryamandala can be seen and enjoyed by all creatures. May Sri Parameswara, who, out of great compassion, travels in the sky so that all may have darshan and attain to higher state, bestow comfort on us; this is the prayer.

Chandas for 7th mantra: Aasthaara pankti; for 8th mantra: Jagati chandas, having six parts. Rishi for both the mantras is Marutvaang; Devata is Sri Parameswara of the form of Aditya.

Dhyanam:

मण्डलान्तरगतं हिरण्मयं भ्राजमानवपुषं शुचिस्मितम् ।
चण्डदीधिति मखण्डितद्युतिं चिन्तयेत्मुनिसहस्रसेवितम् ॥

"One should meditate on Sri Parameswara, who is in the Suryamandala, of golden hue, with a brilliant form, with pleasant smile, served by thousands of ascetics, possessing power not subdued anywhere and having harsh rays."

By performing Prayaschitta called 'kruchchram' first, followed by chant of the two mantras- 7th and 8th- continuously for 16 days without break, one will attain the full power of the mantras. If one, who has performed Purascharanam (repetition of mantra along with homam) as mentioned above, chants this mantra during drought, there will be rain.

Mantra 9

नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो ये अस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥

Meaning:

सहस्राक्षाय- possessing thousands of eyes, मीढुषे- bestowing everything desired by worshippers, नीलग्रीवाय- to Sri Parameswara, with blue throat, नमः अस्तु- may my obeisance be. अथो- Further, अस्य- to this Parameswara, सत्वानः- Pramathaganas nearby, ये- who are present, तेभ्यः- to them, अहम्- I, नमः- prostration, अकरम्- perform.

Explanation:

The Rishi prays to Sri Parameswara, who sports a blue throat, for obtaining his grace. As Parameswara holds Kalakuta poison in his throat, he is called Nilagriva. As he is worshipped here with this name, we are reminded of a special greatness of his. When the Milky Ocean was churned for obtaining Amrita (nectar), poison, Chandra et al came out. Of them, Parameswara took the poison and Chandra; he kept the terrible poison in his throat, thus hiding it from sight and placed Chandra, who gives happiness to all, on his head. In the same way, as he ignores the defects in us and hails our good qualities, it is clear that he can be very easily pleased.

Sahasraakshaya- The term 'Sahasra' here does not mean a thousand, but innumerable. As his vision extends everywhere, it is clear that he will directly see us worshipping him, wherever we are. As Sahasraaksha also refers to Devendra, the interpretation can be that Parameswara is also in the form of Devendra.

Midhushe- This term can also be interpreted as one who showers rain and protects the world, or being male, he produces baby by bestowing his virya.

Chandas of this mantra is Anushtup; Rishi is Sambhu; Devata is also Sambhu.

Dhyanam:

शरच्चन्द्रप्रकाशेन वपुषा शीतलद्युतिम् ।

ध्यायेत्सिंहासिनासीनमुमया सहितं शिवम् ॥

“One should meditate on Sri Parameswara, whose form is splendorous like Chandra of the autumn season, with brightness causing happiness; who is seated on a throne and accompanied by Parvati.”

By reciting this mantra repeatedly, one can get the blessing for a good son.

Mantra 10

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्तियोज्याम् ।

याश्च ते हस्त इषवः पराता भगवो वप ॥

Meaning:

भगवः- Bhagavan Parameswara! धन्वनः- of your bow, उभयोः आर्त्तियोः- (tied) in the two ends, ज्यां- the bowstring, त्वं- you yourself, प्रमुञ्च- untie. ते- your, हस्ते- in the hand, याः- which, इषवः- arrows (are present), ताः च- them also, परावप- take away (from direct presence).

Explanation:

Bhagavan Parameswara! Please untie yourself the string tied at both ends of your bow. Please also hide from our vision the arrows that you have.

The Rishi prays for withdrawal of weapons through six mantras starting from this tenth mantra.

Bhagavan is so called as he has six qualities, viz. lordship, vigour (or dharma as per certain texts), fame, wealth, knowledge and dispassion. As it is not possible for anyone else to nullify the bow-string, arrows etc. held in the hands of Sri Parameswara, who has the six qualities in full, the prayer is that the Lord himself should nullify them. Only if the string is strung in the bow, it is possible to string arrows and discharge them. In order to prevent that, the Rishi prays to the Lord to untie the string itself. Even after the bow-string is untied, as the arrows in the Lord's hands look awful as if waiting to devour the entire world, the Rishi prays that those arrows be also hidden from his vision.

Mantra 11

अवतत्य धनुस्त्वं सहस्राक्ष शतेषुधे ।

निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥

सहस्राक्ष- One with many eyes! शतेषुधे- One with many quivers! त्वं-

you, धनुः- your bow, अवतत्य- with untied bow-string, शल्यानां- of arrows, मुखा- edges, निशीर्य- blunting, नः- to us, शिवः- with auspicious form, सुमनाः- with favourable thoughts, भव- be.

Explanation:

After praying for removal of the arrows from sight, the Rishi, still feeling afraid, prays now for blunting the edges of the arrows. If one is capable of seeing only limited places and has only limited arrows, he can be made to be favourable to us, once he has thrown away the arrows. As Sri Parameswara has limitless number of eyes, is capable of seeing everywhere and possesses limitless quivers and arrows, the Rishi uses the two terms of address, 'Sahasraaksha' and 'Satheshudhe' to indicate this fact. Even if the arrows have been blunted, if the discharging warrior is cruel, he might trouble us somehow. Hence the Lord is prayed to be 'Sivo bhava'. As there is no use of showing a kind face if there is no compassion in the mind, the prayer also says 'Sumana bhava'.

Mantra 12

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ उत ।

अनेशनस्येषव आभुरस्य निषङ्गधिः ॥

कपर्दिने- Of Parameswara, धनुः- bow, विज्यं- may be bereft of string. बाणवान् उत- also quiver, विशल्यः- be bereft of arrows. अस्य- Of this Parameswara, इषवः- arrows, अनेशन- be destroyed with no powers to harm, निषङ्गधिः- sheath of sword, आभुः- be bereft of sword. (Alternative meaning: निषङ्गधिः- sword, आभुः- be powerless.)

Rishi of the three mantras-10, 11 and 12 is Narada; Chandas is Anushtup; Devata is Rudra.

Dhyanam:

उद्यद्भास्करकोटिप्रकाशं आदीप्तदहनमूर्धानम् ।
भीषणभुजङ्गभूषं ध्यायेद्विविधायुधं रुद्रम् ॥

“One should meditate on Sri Rudra, who is brilliant like a crore of Suryas, with flaming Agni on the head, with awful serpents as ornaments and having many types of weapons.”

Mantra 13

या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः ।
तयाऽस्मान् विश्वतस्त्वमयक्ष्मया परिभुज ॥

Meaning:

मीढुष्टम- One who grants desires of devotees! या- which, हेति:- the weapons like sword which exist, ते- your, हस्ते- in the hand, धनुः- the bow, बभूव- is present, अयक्ष्मया- causing disease-free state of devotees, तया- with those weapons and bow, त्वम्- you, अस्मान्- us, विश्वतः- from all types of dangers, परिभुज- may protect always in all respects.

Explanation:

After praying in the previous three mantras for withdrawing all weapons, the Rishi prays now for protection using those weapons.

Mantra 14

नमस्ते अस्त्वायुधायानातताय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥

Meaning:

ते- Parameswara! Your, अनातताय- not ready to harm, धृष्णवे- but capable of harming, आयुधाय- to weapons, नमः अस्तु- may my prostration be. उत- Further, ते- your, उभाभ्यां- both, बाहुभ्यां- to the hands, तव- your, धन्वने - to the bow, नमः- prostration.

Explanation:

Having prayed in the previous mantra, the Rishi prays again to the weapons etc. The term ‘bahubhyam’ denotes two hands; hence saying ‘ubhabhyam’ again is due to the fear causing shiver on seeing the weapons in the hands.

Mantra 15

परिते धन्वनो हेतिरस्मान् वृणक्तु विश्वतः ।
अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥

Meaning:

ते- Parameswara! Your, धन्वनः- of the bow, हेतिः- weapon of arrow, अस्मान्- us, परिवृणक्तु- ignore, i.e. protect by not coming near us. अथो- Further, तव- your, यः इषुधिः- the quiver, which is there, तम्- that, अस्मत्- our, अरे- in the group of enemies, i.e. in the inimical heap of sins, or at a long distance, निधेहि- place.

Explanation:

In these mantras, prostration and prayer are occurring alternately. Having prostrated through the previous mantra, the Rishi prays now: “Please do not use your arrows against us and protect us. In case there are many sins with us, hindering your protection, kindly place your weapons in that heap of sins and destroy them.” ‘Aare’ means the group of enemies. As sin is our worst enemy, ‘Aare’ was interpreted to mean heap of sins. The meaning of group of other enemies would also be appropriate. If we take ‘Aare’ as an indeclinable particle of Samskrit grammar, we can also interpret as ‘please keep your weapons not near us, but at a very long distance from us.’

For the three mantras- 13th, 14th and 15th- Rishi as well as Devata is Sri Parameswara himself; Chandas is Anushtup.

Dhyanam:

प्रणमदमरसङ्घमौलिमालाकुसुमरजोरुणपादपद्मयुग्मम् ।
अनवरतमनुस्मरेत्भवान्या सह जगतां पितरं पिनाकपाणिम् ॥

“One should meditate constantly on Parameswara, whose twin feet are reddened by the pollen of the flowers from the garlands worn by groups of Devas on their heads, who is the father of all the worlds, holding the bow called ‘Pinaka’ in his hand and accompanied by Parvati.”

The fruit for these three mantras is said to be destruction of enemies.

द्वितीयोऽनुवाकः

Anuvakam 2

Mantra 1

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः ।

Meaning:

हिरण्यबाहवे – with arms decorated with golden ornaments, or with golden arms, सेनान्ये – being head of the army, दिशां – of directions, पतये च - to Parameswara, lord also of, नमः – prostration.

Explanation:

Parameswara with weapons etc. was adored in the fifteen mantras of the first Anuvaka. The Rishi pays obeisance to Parameswara in the eight Anuvakas starting from the second, by describing his manifold glory. Here he prays to Parameswara as Sarveswara (lord of all).

From this mantra upto the mantra 'श्वभ्यः श्वपतिभ्यश्च वो नमः', the mantras have 'nama:' at the beginning as well as at the end of each mantra; hence these mantras are called 'ubhayato namaskara mantras'. That is, 'नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः' is one mantra; like this many mantras are seen further.

Disam cha pataye nama:- If obeisance is paid to Parameswara, who is the lord of directions, the doubt arises as to how he becomes the lord, when Indra, Agni et al are famous as the lords of different directions. To dispel this doubt, the descriptive term 'senanye' has been given. This makes it clear that Devas, Gandharvas, humans et al are all armies and that Parameswara is their lord. Hence the lord of directions is also Parameswara. Under his orders Indra et al are ruling the different directions.

In order to clarify that Sri Parameswara alone is the lord of all moving and non-moving objects like Indra and others, another descriptive term 'Hiranyabahave' has been used. This can be interpreted to mean 'one with arms decorated with golden ornaments', or 'one with golden arms'. 'Golden arm' is but an 'upalakshanam' (characteristic indicative of much larger canvas). It means that from toe-nails to the hair on the head, everything is golden. Vedic passages like 'Aabhranakat sarva eva suvarna:'; 'Hiranyabahave hiranyavarnaya'; 'yathapasy: pasyate rukmavarnam' etc. describe Parameswara as golden. There is a vidya called 'Antaraaditya vidya' in Chandogya Upanishad. There the golden Parameswara is said to be the lord to be worshipped. The term 'hiranyabahave' here also refers to the golden Parameswara mentioned in that vidya. In that vidya, Parameswara is described as the lord of all worlds. Hence the term 'Hiranyabahave' indicates that Parameswara is the lord of all Devas including Devendra.

Mantra 2

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ।

Meaning:

हरिकेशेभ्यः- with leaves of karmas of satvic, rajasa and tamasa (tranquil,

passionate and dull karmas), वृक्षेभ्यः- to Rudras in the form of trees forming the universe, नमः- prostration. पशूनां पतये – to Parameswara, who is the lord of all creatures, नमः- prostration.

Explanation:

Pasunam pataye nama:- The term 'Pasu' here does not indicate just animals like bulls and sheep. It refers generally to all creatures with two legs, four legs etc. Parameswara is the lord of all the creatures. The two terms 'Harikesebhya:' and 'vrikshebhya:' describe how all creatures are called 'Pasu' and Parameswara as 'Pasupati'. It is common that animals which are tethered with rope are called 'Pasu' and one who controls the Pasu as he pleases is called 'Pasupati'. Similarly as all creatures are bound by the ropes of samsara of their karmas, they are called 'Pasu'; Sri Parameswara is called 'Pasupati' as he induces them to engage in respective actions and opens the knots finally.

In the latter mantra 'Namo vrikshebhya harikesobhya namastaraya', Sri Parameswara is described to be in the form of trees; hence 'vriksha' here is interpreted to mean 'samsaravriksha'. Upanishad, Gita etc. describe samsara as tree. Just as trees grow on account of green leaves on top, the world grows on account of many types of karmas given in Karmakanda; hence karmas are shown as leaves for the tree of world (samsara). As leaves are at the top of tree, they are called 'kesam' (hair) here.

It is usual to describe satva guna as white, rajoguna as green or red and tamoguna as black. In Karmakanda, many karmas of satvic, rajasic and tamasic types are described. Hence the term 'Hari', which denotes the green-coloured rajasic karma, is 'upalakshanam' (characteristic indicative of much larger canvas) for the other two types of karmas.

Mantra 3

नमस्सस्पिञ्जराय त्विषीमते पथीनं पतये नमः ।

Meaning:

सस्पिञ्जराय – of mixed colour of red and yellow, like tender grass, त्विषीमते- brilliant with Gnana, पथीनां - for the Vedic and Tantric paths, पतये – to Parameswara, who is the pioneer of, नमः – prostration.

Explanation:

The path shown by Vedas to attain Moksha (Liberation) is said to be 'Vedic' and that shown by Tantras is 'Tantric'. Now a doubt arises as to why Tantric path is mentioned here, when it is an established truth that as some of Tantric paths are opposed to Vedas, they are not to be followed. In order to dispel this doubt, the descriptive term 'tvishimate' has been given. Parameswara,

brilliant with Gnana, i.e. omniscient, has written Tantra Sastras also with the benevolent intent that though those who have right to follow Vedas are not to follow the Tantric path, those who have no such right to Vedas may attain the high state by following Tantric path at least.

Mantra 4

नमो बभ्लुशाय विव्याधिनेन्नानां पतये नमः ।

Meaning:

बभ्लुशाय- Seated on the Bull, विव्याधिने- harming much (the evil persons through their food itself), अन्नानां- of all foodstuff, पतये- to Parameswara, who is the lord of, नमः- prostration.

Explanation:

Skanda Puranam says that it is Dharma, which has become the Bull, the vehicle of Parameswara. As all foodstuffs grow through dharma alone, it is but proper that the Lord, seated on the Bull, which is of the form of Dharma, should be the lord of all foods grown through dharma. It is also understandable that Parameswara, the Lord of foods, harms some people through the very food they eat.

Mantra 5

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ।

Meaning:

हरिकेशाय- To one with dark hair (ever young), उपवीतिने- wearing yagnopavita, पुष्टानां- of those filled with knowledge, wealth etc., पतये- to Parameswara, the Lord of, नमः- prostration.

Explanation:

Samaveda says that Parameswara is the brahmana among Devas. The term 'upavitine' here may be understood to denote that also. As others have become well nourished by worshipping him, he is also called 'Pushtipathi'. As one has to be in excellent state of health to bestow nourishment on others, the term 'Harikesaya' indicates that the ever youthful Parameswara is full of all nourishments.

Or, 'Pushtanam pathaye' can be interpreted as 'lord of nourishments', i.e. their protector. 'Pushtis' are of ten types: Vak (speech); Gnana (knowledge); Sarirendriya (sense organs); Grihakshetra (home and fields); Dhanadhanya (wealth and food); Praja (offspring); Pasu (animals); Grama (village); Dharma (righteousness); Animadi (eight great Siddhis like Anima etc.)

Mantra 6

नमो भवस्य हेत्यै जगतां पतये नमः ।

Meaning:

भवस्य- Of creation, हेत्यै- one like a weapon, जगतां- of the world, पतये- to Parameswara, the Lord of, नमः- prostration.

Explanation:

Sri Parameswara is like a weapon to cut off the tree of samsara. The idea is that the samsara bondage will be cut off only with his grace. The terms 'Pasunam pataye nama:' and 'Jagatam pataye nama:' both refer to his being the lord of the worlds. However, 'Pasunam pataye nama:' means that he is the cause of bondage of Jivas and 'Jagatam pataye nama:' refers to his being the cause of their Liberation.

Mantra 7

नमो रुद्रायातताविने क्षेत्राणां पतये नमः ।

Meaning:

रुद्राय- To the destroyer of the sorrow of samsara, आतताविने- one who protects the world with bow readily strung, क्षेत्राणां- of the bodies, पतये- to Parameswara, who is the protector and lord of, नमः- prostration. This can also mean that he is the lord of holy places.

Mantra 8

नमस्सूतायाहन्त्याय वनानां पतये नमः ।

Meaning:

सूताय- Charioteer, driving the chariot of the world, अहन्त्याय- of the form of Atmajyoti (Light of Self), incapable of being harmed by anybody, वनानां- of forests, पतये- to Parameswara, the lord also of, नमः- prostration.

Mantra 9

नमो रोहिताय स्थपतये वृक्षाणां पतये नमः ।

Meaning:

रोहिताय- Of red colour, स्थपतये- Remaining everywhere and protecting everything, वृक्षाणां पतये- to Parameswara, who is also the lord of trees, नमः- prostration.

Explanation:

It is noted that the complexion of Parameswara, who is the origin of trees, is red.

Mantra 10

नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमः ।

Meaning:

मन्त्रिणे- To Lord of seven crore Mahamantras and secret Upanishads, वाणिजाय- Knower of dealings in all regions, like a trader, कक्षाणां- Of areas difficult of access like mountains, rivers, forests etc., पतये- to Lord of, नमः- prostration.

Explanation:

The last passage can also be interpreted to mean that Parameswara is the lord of very esoteric secrets of dharma and adharma, languages and regions.

Mantra 11

नमो भुवन्तये वारिवस्कृतायौषधीनां पतये नमः ।

Meaning:

भुवन्तये- To one who nourishes the earth, i. e. all inhabitants of earth, वारिवस्कृताय- residing in devotees, औषधीनां पतये- to Parameswara, the protector of trees, plants etc., नमः- prostration.

Explanation:

Vaarivaskritaaya- This can also be interpreted as Bestower of wealth; help in earning wealth; of the form of Vishnu or Varuna whose abode is in water. There are a lot of passages in Puranas in support of the fact that Parameswara resides in the devotees' bodies:

“यथायोग्रिसमावेशान्नायो भवति केवलम् ।
तथैव मम सान्निध्यान्नते केवलमानुषाः ॥”
“शिवस्य परिपूर्णस्य किन्नाम क्रियते नरैः ।
यत्कृतं शिवभक्तानां तच्छिवस्य कृतं भवेत् ॥
अकायो भक्तकायः स्यात् “ etc.

“Just as iron heated red-hot in fire is no longer ordinary iron, my devotees will no longer be ordinary persons in my presence.” The idea is that they should be considered as forms of Siva only. “What is there to be done by men to Siva, who is complete in himself? Whatever is done to devotees of Siva is as good as done to Siva himself. For Siva, who has no body, the devotee's body is his.”

Mantra 12

नम उच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमः ।

Meaning:

उच्चैर्घोषाय- To one who makes loud sound (in war etc.), आक्रन्दयते-
destroyer of enemies, पत्नीनां पतये- To Easwara, who is the lord of
soldiers, नमः- prostration.

Explanation:

As this mantra says Siva is the lord of soldiers, there may arise a doubt as to whether he would need their help in conquering his enemies. The term 'Aakrandayate' serves to dispel this doubt. This means that he is capable of destroying his enemies without the assistance of others. He is also not in need of any weapons for this purpose. The term 'Uchchairghoshaaya' conveys that his 'hunkara' sound is itself enough for that. For Parameswara, who destroyed Tripuras with a smile, Manmatha by a mere look and Yama with nails, where is the need for weapons?

Mantra 13

नमः कृत्स्नवीताय धावते सत्त्वनां पतये नमः ।

Meaning:

कृत्स्नवीताय - Pervading in all worlds, धावते- One who runs (in order to save devotees), सत्त्वनां पतये - to Parameswara, the lord of the virtuous, नमः- prostration.

Explanation:

Siva is hailed as the lord of the virtuous, as he runs in order to save them, like a cow after its calf. The fact that pervading everywhere, he protects all is mentioned in detail in the Grihya of Vaajasaneyis. The mantras there like “नमो रुद्रायाप्सुपदे स्वस्ति मा सम्पारय” meaning: ‘While drowning in water, traveling on foot, going in forest, prostration to Rudra present in those places; may he bestow well being on me’ must be chanted.

The whole of this second Anuvakam is a single mantra; Rishi is Manduka; Chandas is Maha Gayatri; Devata is Sri Rudra.

Dhyanam:

मुक्तालंकृतसर्वाङ्गमिन्दुगङ्गाधरं हरम् ।
ध्यायेत्कल्पतरोर्मूले समासीनं सहोमया ॥

“One must meditate on Parameswara, wearing pearls on all limbs and crescent and Ganga on the head and seated at the foot of Kalpaka tree along with Umadevi.”

By chanting this mantra a number of times as per rules, destruction of enemies and attracting people and wealth will be attained.

तृतीयोऽनुवाकः Anuvakam 3

Mantra 1

नमस्सहमानाय निव्याधिन आव्याधिनीनां पतये नमः ।

Meaning:

सहमानाय- To one who subdues enemies, or bears devotees' faults, निव्याधिने- capable of striking enemies well, आव्याधिनीनां- of armies, capable of facing and striking all, पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

Like in the second Anuvakam, here in the third Anuvakam also, Parameswara is worshipped as the Supreme Lord in the first eight Yajurmnatras. For the term 'Aavyaadhininam pataye' meaning the lord of valorous armies, the two adjectives 'sahamanaya' and 'nivyadhine' explain the reason. Is it not natural that Parameswara, who subdues and rules over all and strikes the enemies, is the lord of valorous armies? Though he is the head of valorous armies and strikes the enemies, when it comes to his devotees, he ignores their faults and bestows his grace; this is conveyed by the adjective 'sahamanaya'.

Mantra 2

नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमः ।

Meaning:

ककुभाय- the best (among thieves), निषङ्गिणे- holding sword in the hand, स्तेनानाम्- of thieves, who steal stealthily, पतये- to the Lord, नमः- prostration. (स्तेनः- thief, who steals stealthily; तस्करः- robber, who steals openly.)

Explanation:

Parameswara, the lord of all, is also the lord of thieves. That does not cause any blemish to him. Sri Parameswara pervades the bodies of persons like thieves in the form of Jiva and Easwara. Of them, it is the form of Jivatma of thieves, which is reviled in Sastras. That the all-pervasive Paramatma also pervades the bodies of thieves is what is conveyed through descriptions like 'Sthenaanam pataye' etc. The import is that mediation on Parameswara in that manner also leads to accrual of merit.

Alternatively, the import could be that Parameswara, who is kind to devotees, being the lord of thieves also, rids them of their sins and protects them, if they surrender to him.

This should not be interpreted to mean that Parameswara is omnipotent and hence is also the best of thieves and steals others' property.

Mantra 3

नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमः ।

Meaning:

निषङ्गिणे- Holding arrow in hand for stringing in the bow, इषुधिमते- having quiver of arrows, तस्कराणां- of robbers, who steal openly, पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

In the previous mantra, the term 'nishanga' was interpreted to mean sword. Here the term 'nishanga' has been interpreted as arrow held in hand for stringing in the bow. Another meaning based on the etymology नितरां+ सङ्गी = तस्मै, very kind to devotees, has also been given. But in the context of तस्कराणां पतये, this meaning does not seem appropriate.

Mantra 4

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमः ।

Meaning:

वञ्चते- In the form of one who cheats the master and steals his material sometimes, being his confidante, परिवञ्चते- also in the form of one who cheats the master at all times and in all matters, स्तायूनां- of people associating as confidante and yet stealing without others' knowledge, पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

One who comes from outside and steals at night without anybody knowing it is 'Sthena'. One who is with the master and yet steals any time, either in day or at night, with nobody knowing it is 'Sthayu'. वञ्चन्- One who is confidante of the master, but cheats and steals some things at some times. परिवञ्चन्- One who cheats in all matters and at all times.

Mantra 5

नमो निचेरवे परिचरायरण्यानां पतये नमः ।

Meaning:

निचेरवे- One who moves about in the master's house with alertness for stealing things, or, one who moves about in forest along with thieves, परिचराय- one who moves about in marketplace etc. for stealing

things, आरण्यानां- of thieves who are in the forests, पतये- to Parameswara, who is lord of, नमः- prostration.

Mantra 6

नमः सूकाविभ्यो जिघांसद्भ्यो मुष्णतां पतये नमः ।

Meaning:

सूकाविभ्यः- One who protects himself with equipment, जिघांसद्भ्यः- one who desires to harm animals, मुष्णतां- those who steal grains in fields etc., पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

One who protects himself with protective gear and desires to harm others can only be the head of thieves. Hence सूकाविभ्यः and जिघांसद्भ्यः are both adjectives to मुष्णतां पतये . As this is Veda, the singular is interpreted as plural.

Mantra 7

नमोसिमद्भ्यो नक्तंचरद्भ्यः प्रकृन्तानां पतये नमः ।

Meaning:

असिमद्भ्यः- Those who wield sword, नक्तंचरद्भ्यः- those who move about in night, प्रकृन्तानां- of thieves who kill others and steal their belongings, पतये- to Parameswara, the lord of, नमः- prostration.

Mantra 8

नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमः ।

Meaning:

उष्णीषिणे- Those who wear headgear like villagers, गिरिचराय- one who moves about in mountains, कुलुञ्चानां- of those who rob houses, fields etc., पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

कुलुञ्चानां- Those who rob houses, fields etc. are of two kinds: those who are in villages, wear headgear etc. like villagers and steal houses, fields etc. of the poor; and, those who live in forests etc. and rob houses, fields etc.

Mantra 9

नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमः ।

Meaning:

इषुमद्भ्यः - To those who have arrows in hand, धन्वाविभ्यः- those who have bows in hand, वः- to you, नमः- prostration.

Explanation:

In the 21 mantras starting from 'Namo Hiranyabaahave' upto the previous mantra (No.8), it was mentioned that Parameswara is the lord of the entire universe. From this mantra onwards, the Rishi describes him as being in the forms of many objects and pays obeisance to him. This establishes the quality of Parameswara being the soul of all. Many of the forms of Parameswara are terrible too. They are now worshipped with expression of obeisance two times, at the beginning and end of the mantra and addressed directly, using 'va:' (to you).

Mantra 10

नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमः ।

Meaning:

आतन्वानेभ्यः- To those who string the bow, प्रतिदधानेभ्यः- those who string the arrow to the bow, वः- to you, नमः- prostration.

Mantra 11

नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमः ।

Meaning:

आयच्छद्भ्यः- To those who pull the bow-string, विसृजद्भ्यश्च- those who pull and discharge arrows, वः- to you, नमः- prostration.

Mantra 12

नमोस्यद्भ्यो विद्ध्यद्भ्यश्च वो नमः ।

अस्यद्भ्यः- To those who throw arrows upto the desired aim, विद्ध्यद्भ्यः- those who strike at the desired aim, वः- to you, नमः- prostration.

Mantra 13

नम आसीनेभ्यः शयानेभ्यश्च वो नमः ।

Meaning:

आसीनेभ्यः- To those who are sitting, शयानेभ्यश्च- those who are lying down, वः- to you, नमः- prostration.

Mantra 14

नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमः ।

Meaning:

स्वपद्भ्यः- To those who are sleeping, जाग्रद्भ्यश्च- those who are awake, वः- to you, नमः- Prostration.

Mantra 15

नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः ।

Meaning:

तिष्ठद्भ्यः- To those who are standing, धावद्भ्यश्च- those who are running, वः- to you, नमः- Prostration.

Mantra 16

नमस्सभाभ्यस्सभापतिभ्यश्च वो नमः ।

Meaning:

सभाभ्यः- To those who are seated in assemblies, सभापतिभ्यश्च- presidents of those assemblies, वः- to you, नमः- prostration.

Mantra 17

नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः ।

Meaning:

अश्वेभ्यः- To those who are in the form of horses, or, those who do not accumulate material for tomorrow, अश्वपतिभ्यश्च- those who travel on horses, or, wealthy with many horses, वः- to you, नमः- prostration.

This third Anuvakam, consisting of 17 internal mantras is indeed one mantra. Rishi as well as Devata for this mantra is Parameswara himself; Chandas is Brihati.

Dhyanam:

रूपयौवनसंपन्ना मूर्तेव वनदेवता ।
पुष्पितानेकपुत्रागसहकारशिशूपमः ॥
पञ्चविंशतिनक्षत्रमायूरकृतशेखरः ।
अकलङ्कशरत्पूर्णचन्द्रबिम्बसमाननः ॥
प्रातर्विबुद्धपद्माभं वसानं चर्म कोमलम् ।
सव्यापसव्यविधृतकृतमालाविभूषितः ।
धराकदंबपुञ्जेन नाभिदेशप्रलंबिना ॥
आजङ्घं प्रेक्षणीयेन प्रेक्षणियोपि शत्रुभिः ॥
भूधरस्य च चार्वङ्गी कन्यालङ्कारशोभिता ।

आदर्शमूर्तिः शोभानामन्या नारीव निर्मला ।
तस्या हस्ते धनुर्दत्वा शरमेकं च निर्मलम् ॥
तदीयमंसमालंब्याश्लिष्टं वामेन बाहुना ।
सुगंधिपुष्पस्तबकमाघ्रायाघ्राय पाणिना ॥
वीज्यमानो मन्दमन्दं पनपल्लवशाखया ।
समावृतो बालकैश्च श्वभिश्चापि मनोहरैः ॥
गच्छद्भिरग्रतो दृप्तैः ध्यातव्यो जगतां गुरुः ।
एवंरूपो महातेजा किरातवपुरीश्वरः ॥

“One should meditate on Parameswara of the form of a hunter with the following appearance: like a forest Devata, youthful and beautiful; like the tender sprout of white lotus and mango, laden with flowers; wearing peacock-feathers on the head; with face like blemish-free full moon of autumn; wearing dress of skin, smooth like lotus blossomed in the morning; decorated on right and left sides with garlands of white flowers; with even enemies feeling happy on seeing strings of Kadamba flowers hanging from the waist down to ankle; handing a bow and an arrow to a blemish-free, beautiful and model Parvathi, decorated with ornaments; laying his left arm on her shoulder with an embrace; smelling a bouquet of sweet-smelling flowers with the other hand; fanned gently by the branch having the sprout of bread-fruit tree; surrounded by proud and beautiful dogs and boys, going in front.”

By performing ‘Praajaapatya kruchchram’ and chanting this mnatra 5000 times, one can achieve eradication of contagious diseases spread over the entire kingdom, destruction of evil spirits set upon by others, annihilation of enemies etc.

चतुर्थोऽनुवाकः ANUVAKAM 4

Mantra 1

नम आव्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमः ।

Meaning:

आव्याधिनीभ्यः- Of the form of women capable of attacking on all four sides, विविध्यन्तीभ्यश्च- and women capable of attacking in different ways, वः- to you, नमः- prostration.

In this Anuvakam, as in the previous Anuvakam, Bhagavan is worshipped as being in all forms (Sarvaatmaka:).

Mantra 2

नम उगणाभ्यस्तुहतीभ्यश्च वो नमः ।

Meaning:

उगणाभ्यः- Of the form of superior groups like 'Sapta Matrakaas', तुहतीभ्यः- and fearful Devatas adept in torturing, like Durga, वः- to you, नमः- prostration.

Mantra 3

नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमः ।

Meaning:

गृत्सेभ्यः- Of the form of those who are attached to sense objects, गृत्सपतिभ्यः- च- and those who protect them, वः- to you, नमः- prostration.

गृत्साः- Alternative meaning- intelligent persons living on power of intellect.

Mantra 4

नमो ब्रातेभ्यो ब्रातपतिभ्यश्च वो नमः

Meaning:

ब्रातेभ्यः- Of the form of persons of different occupations, ब्रातपतिभ्यश्च- and those who protect them, वः- to you, नमः- prostration.

Mantra 5

नमो गणेभ्यो गणपतिभ्यश्च वो नमः

Meaning:

गणेभ्यः- Being Pramathaganas (Bhutaganas accompanying Parameswara), गणपतिभ्यश्च- and protectors of those Ganas, वः- to you, नमः- prostration.

Mantra 6

नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमः

Meaning:

विरूपेभ्यः- Being Ganas with repulsive appearance, विश्वरूपेभ्यः- Ganas of different forms like elephant, horse etc. वः- to you, नमः- prostration.

Alternatively, 'virupa:' can mean the Formless and 'visvarupa:', having many forms imposed upon him.

Mantra 7

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमः-

Meaning:

महद्भ्यः- Being great persons having Siddhis like Anima, क्षुल्लकेभ्यश्च- and persons with no such attributes, वो- to you, नमः- prostration.

Mantra 8

नमो रथिभ्योऽरथेभ्यश्च वो नमः-

Meaning:

रथिभ्यः- Of the form of those sitting in the chariots, अरथेभ्यः च- and those with no chariots (and walking on foot), वो- to you, नमः- prostration.

Mantra 9

नमो रथेभ्यो रथपतिभ्यश्च वो नमः

Meaning:

To you, of the form of chariots, and the masters sitting in the chariots, prostration.

(As the meanings of words are easily understandable from this 9th mantra upto 17th mantra, they have not been explained in two commentaries. Meaning has been given only in the commentary of Bhattabhaskara. Following that, general meaning of mantra has been given here.)

Mantra 10

नमस्सेनाभ्यः सेनानिभ्यश्च वो नमः ।

Meaning:

To you, of the form of armies and army commanders, prostration.

Mantra 11

नमः क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमः ।

Meaning:

To you, of the form of those who run chariots properly, and those who stop the horses in the chariots, prostration.

Mantra 12

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमः ।

Meaning:

To you, of the form of carpenters and builders of chariots, prostration

Mantra 13

नमः कुलालेभ्यः कमरिभ्यश्च वो नमः ।

Meaning:

To you, of the form of potters and blacksmiths, prostration.

Mantra 14

नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमः ।

Meaning:

To you, of the form of those who catch birds and fishermen catching fish, prostration.

Mantra 15

नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमः ।

Meaning:

To you, of the form of good fabricators of arrows and bows, prostration.

Mantra 16

नमो मृगयुभ्यः श्वनिभ्यश्च वो नमः ।

Meaning:

To you, of the form of hunters of animals, and those who hold dogs, chained in neck, prostration.

Mantra 17

नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ।

Meaning:

To you, of the form of dogs, and protectors of dogs, prostration.

Explanation:

Sayana bhashyam (commentary) states that the second Anuvakam starting with 'Namo Hiranyabaahave' is meant primarily to worship the many forms assumed sportingly by Parameswara; the third Anuvakam starting with 'Namas sahamaanaaya' is aimed mainly at adoring the forms of thieves taken by Parameswara; this fourth Anuvakam starting with 'Nama Aavyaadinibhya:' draws attention to the many animal forms assumed by Sri Parameswara.

It was described in the 26 mantras starting with 'Ishumadbhya:' that Sri Parameswara alone has taken the form of the entire universe with living and non-living beings. His being the soul of all creation is going to be described in

the mantras from ‘Namo Jyeshthaya cha’ (6th Anuvakam). This goes to establish ‘Sivaadvaitam’ (Principle that there is nothing other than Siva), i.e. ‘Atmaadvaitam’ (Principle that there is nothing other than Soul). That Atma (Soul) possesses ‘Samasta chetanaadvaitam’ (Principle of uniquely pervading all living beings) is established by many authoritative passages like ‘Aham Brahmaasmi’, ‘Tattvamasī’ etc. It has been explained in detail in ‘Brahma Mimamsa’ that since Atma is the sub-stratum of all superimposed non-living objects and since sub-stratum alone is the true form of the superimposed object, as shown in ‘Suktirajata’, Atma possesses also ‘Samasta Achetanaadvaitam’ (Principle that Atma is nothing other than all non-living objects).

As ‘Sarvaadvaitam’ (Principle of all in one Atma) has thus been established and as the import of this passage is that alone, there is no scope for doubting as to how Sruti could teach the unity of the Supreme Iswara with lowly creatures like dog and hunter. For the terms ‘svabhya:’, ‘svapatibhya:’ etc., the meaning is not that the bodies of dog and Parameswara are the same. The meaning however is that the consciousness pervading in the dog’s body and the consciousness in Parameswara is the same. It must be understood that if the term ‘sva’ means the body of dog, the intent is the consciousness, which is the sub-stratum and not the dog’s body, which is superimposed. In the Sun, reflected in Ganga and ponds, Ganga’s holiness or the defect of liquor does not attach to it. Similarly, in the Consciousness of Self pervading the bodies of lowly creatures like dog, the defects of lowly creatures or the goodness of higher creatures does not attach to it. This is borne out in the Gita sloka,

‘विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥’

(‘The wise have equal outlook with a brahmana endowed with learning and humility, a cow, an elephant, a dog and the eater of dog’s flesh.’)

And other passages like

‘किं गङ्गाङ्गुलिं बिम्बितेम्बरमणौ चण्डालवापीपयः-

पूरेष्यन्तरमस्ति काञ्चनघटीमृत्कुम्भयोश्चान्तरे ॥’.

(‘Is there any difference between the Sun’s image reflected in the waters of Ganga and in the pond of a chandala? Is there any difference between the space inside a golden pot and that in a clay pot?’).

For this fourth Anuvaka containing 14 mantras, Rishi is Durvasa; chandas is Mahavirat; Devata is Sambhu.

Dhyanam:

‘भस्मोद्धूलितसर्वाङ्गं जटामण्डलमण्डितम् ।

ध्यायेद्देवं वृषारूढं गणेश्वरयुतं हरम् ॥’

‘One must meditate on Hara, who has Vibhuti (bhasma-sacred ash) smeared

all over the body, decorated with tuft of matted hair, accompanied by Ganesvara and mounted on Vrishabha.'

Chanting of this mantra is capable of granting relief from severe diseases like tuberculosis, fever, special fever related to humours, leprosy etc.

पञ्चमोऽनुवाकः ANUVAKAM 5

Mantra 1

नमो भवाय च रुद्राय च ।

Meaning:

भवाय च- To Parameswara, cause of birth of the universe, नमः-

prostration. रुद्राय च- Prostration to Parameswara, the remover of misery of samsara and bestower of moksha.

Explanation:

Now the Rishi starts contemplating on the various great qualities of Sri Parameswara and praying to him. From here upto the mantra 'Draape', all the mantras have 'Nama:' at the beginning only. These are hence called 'Anyato Namaskara mantras'. In these Anuvakams, from one 'Nama:' upto the occurrence of the next 'Nama:', it should be treated as one mantra; i.e. 'नमो भवाय च रुद्राय च ।' is one mantra; the next mantra is 'नमः शर्वाय च पशुपतये च'. Similarly the following mantras must be considered. In order to make it clear that 'Nama:' is treated as adjunct of every descriptive term, 'cha' is added to every word.

Mantra 2

नमश्शर्वाय च पशुपतये च ।

Meaning:

शर्वाय च- To Parameswara, who troubles and destroys everything, नमः-

prostration. पशुपतये च- Prostration to Parameswara, the lord of all beings, called 'Pasu'.

Explanation:

In these two mantras, Parameswara, who performs the five functions of creation (Srushti), protection (Sthiti), destruction (Samharam), concealment (Tirodhanam) and grace (Anugraham) is worshipped. By 'Bhavaya' is meant that he is the cause of creation; 'Rudraya' refers to his being the cause of moksha; 'Sarvaya' the cause of destruction; 'Pasupataye' the cause of

bondage as well as protection. 'Tirodhana' means bondage and 'Anugraha' is moksha (Liberation).

Mantra 3

नमो नीलग्रीवाय च शितिकण्ठाय च ।

Meaning:

नीलग्रीवाय च - To the black-throated Parameswara (after swallowing Kalakuta poison), नमः- prostration. शितिकण्ठाय च- Prostration to him, with white throat (before consuming the poison).

Explanation:

This mantra brings out the compassion of Sri Parameswara in protecting the worlds by consuming the poison, without bothering about disfiguring his throat.

Mantra 4

नमः कपर्दिने च व्युप्तकेशाय च ।

Meaning:

कपर्दिने च- To Parameswara with matted locks, नमः- prostration. व्युप्तकेशाय च- Prostration to Parameswara of Sanyasi form with clean shaven head.

Explanation:

'Kapardi' means one who has adorable matted locks. This serves to remind of the greatness that a part of these matted locks became 'Virabhadra', who destroyed Daksha's yagna. Sruti states the characteristics of Sanyasis, who are Paramahansas: 'They sport shaven heads; they wear saffron coloured clothes; their hair and yagnopavita is Atma gnana'. Dattatreya, Durvasa et al were such Gnanis in previous yugas. In this Kaliyuga, as per the statement, 'चतुर्भिस्सहितः शिष्यैश्शङ्करोवतरिष्यति' (Sri Parameswara is going to incarnate with four disciples), Sri Sankara Bhagavatpada Acharya Swamikal, incarnation of Sri Parameswara, also had these characteristics. The term 'Vyptakesaaya cha' signifies that it is Sri Parameswara alone who shines in these forms.

In the Sruti passage, 'ब्रह्माधिपतिर्ब्रह्मणोधिपतिः', Sri Parameswara is described as the pioneer of the tradition of Brahmanidya (Knowledge of Brahman). It is clear that he took the forms of Sankaracharya et al and became pioneers of the tradition of Brahmanidya.

Mantra 5

नमस्सहस्राक्षाय च शतधन्वने च ।

Meaning:

सहस्राक्षाय- To Parameswara with many eyes, i.e. the Omniscient, capable of perceiving everything directly, नमः- prostration. शतधन्वने च- Prostration to Parameswara, with many bows.

Explanation:

Sri Parameswara has many bows like Pranava (Omkaara), Veda, Meru Mountain, Pinakam (bow in his hand) etc. It is stated in Mahabharata that during Tripurasamhara, Sri Parameswara used Meru Mountain as bow and Vishnu as arrow and again, Omkaara as bow and Savitri as bow-string.

Mantra 6

नमो गिरिशाय च शिपिविष्टाय च ।

Meaning:

गिरिशाय- To Parameswara, living in Kailasa mountain, नमः- prostration. शिपिविष्टाय- (as per the Vedic passage 'विष्णुः शिपिविष्टः') Prostration to Parameswara in the form of Vishnu.

Mantra 7

नमो मीढुष्टमाय चेषुमते च ।

Meaning:

मीढुष्टमाय च- To Parameswara in the form of Hiranyagarbha, the creator of universe, or, in the form of clouds showering heavy rains, नमः- prostration. इषुमते च- Prostration to him who has excellent arrows.

Explanation:

The terms 'Girisa', 'Sipivishta' and 'Meedhushtama' denote that Parameswara is in the form of the Trinity- Rudra, Vishnu and Brahma respectively.

Mantra 8

नमो ह्रस्वाय च वामनाय च ।

Meaning:

ह्रस्वाय च- To Parameswara in small form, नमः- prostration. वामनाय च- Prostration to one with small limbs.

Explanation:

'Hrasva' signifies 'Daharopasyamurthi' (Form to be worshipped in the heart-space); 'Vamana' refers to the form of Mahaganapati.

Mantra 9

नमो बृहते च वर्षीयसे च ।

Meaning:

बृहते च- To Parameswara of large form, नमः- prostration. वर्षीयसे च- Prostration to one with noble qualities.

Explanation:

‘बृहत्’ has also been interpreted as one in the form of Parabrahman, who is present at all times and in all places.

Mantra 10

नमो वृद्धाय च संवृध्वने च ।

Meaning:

वृद्धाय च- To the aged one, संवृध्वने च- to Parameswara, adored by unique songs of praise and prostrations, नमः- prostration.

Explanation:

‘वृद्धः’ means that he is very old, as he is worshipped by all others and he does not worship anyone else. It does not mean that many years have passed since his birth. ‘संवृध्वा’ means that he grows, being worshipped with unique songs of praise, not applicable to other Devatas. It is also interpreted as one who bestows the desired objects on his devotees and grows them.

Mantra 11

नमो अग्रियाय च प्रथमाय च ।

Meaning:

अग्रियाय च- To one who has been in existence prior to the birth of the world, प्रथमाय च- to Easwara, who is the first in comparison with all others, नमः- prostration.

Explanation:

‘प्रथमाय’ has been stated to convey that though Sruti states through passages like ‘हिरण्यगर्भस्समवर्तताग्रे-’ etc. that Hiranyagarbha existed prior to the birth of the universe, Parameswara existed as even his cause. This means that Parameswara is the cause of all universe. Though his being the cause of the universe is taught through ‘नमो भवाय च’, it is conveyed here that Parameswara is indeed the cause of even Hiranyagarbha, who is considered as the cause of the universe.

Mantra 12

नम आशवे चाजिराय च ।

Meaning:

आशवे च- To the one who is all-pervasive, अजिराय च- to Parameswara, who is master in going everywhere, नमः- prostration.

Mantra 13

नमश्शीघ्रियाय च शीभ्याय च ।

Meaning:

शीघ्रियाय च- To one present in waters travelling fast, शीभ्याय च- to Easwara present in large masses of flowing waters, नमः- prostration.

Mantra 14

नम ऊर्म्याय चावस्वन्याय च ।

Meaning:

ऊर्म्याय च- To one present in waves, अवस्वन्याय च- to Parameswara present in waters making no sound, नमः- prostration.

Mantra 15

नमस्स्रोतस्याय च द्वीप्याय च ।

Meaning:

स्रोतस्याय च- To one present in small flows of water, द्वीप्याय च- to Parameswara, present in lands where water flows around in two parts, or, present in places like 'Jambudvipa', नमः- prostration.

The essential import of the 14th and 15th mantras is that Sri Parameswara pervades everywhere and it is only his power which fills all places.

षष्ठोऽनुवाकः

ANUVAKAM 6

Mantra 1

नमो ज्येष्ठाय च कनिष्ठाय च ।

Meaning:

ज्येष्ठाय च- Of the form of those who are superior in age, learning etc., कनिष्ठाय च- to Parameswara in the form of those who do not possess such merits, नमः- prostration.

Mantra 2

नमः पूर्वजाय चापराजाय च ।

Meaning:

पूर्वजाय च- To one who is the first cause of everything, अपरजाय च- to Easwara, who is also the result occurring later, नमः- prostration.

Explanation:

The intent is that Parameswara first appeared as Hiranyagarbha at the beginning of creation and as Kalaagni at the closing time.

Mantra 3

नमो मध्यमाय चापगल्भाय च ।

Meaning:

मध्यमाय च- To one in the form of youth (middle in the aging process), अपगल्भाय च- to Easwara in the form of a boy, नमः- prostration.

Explanation:

‘मध्यमाय’ has also been interpreted as one who takes the forms of beings in the intermediate stage between creation and destruction.

Mantra 4

नमो जघन्याय च बुध्नियाय च ।

Meaning:

जघन्याय च- To one in the form of calf etc. appearing from the rear of cow etc., बुध्नियाय च- to Easwara in the form of root etc. appearing in the bottom of tree etc., नमः- prostration.

Mantra 5

नमस्सोभ्याय च प्रतिसर्याय च ।

Meaning:

सोभ्याय च- To one who appeared in the world of men, प्रतिसर्याय च- to Easwara present in the universe of moving beings, नमः- prostration.

Explanation:

As per the Vedic saying ‘उभाभ्यामेव मनुष्यलोकम्’, this world of men is called ‘सोभः’, as both sin and religious merit are found here. As ‘शाल्वः सोभमधिष्ठाय’ is mentioned in Mahabharata, it has been said that ‘सोभः’ refers to a city of Gandharvas. ‘प्रतिसरः’ has two meanings: the moving universe capable of

shifting from place to place; the sacred thread of protection tied on the hand on auspicious occasions like marriage etc. The import is that Sri Parameswara is the inner presence in all materials.

Mantra 6

नमो याम्याय च क्षेम्याय च ।

Meaning:

याम्याय च- To one present in Yamaloka, क्षेम्याय च- to Easwara present in Swargaloka, नमः- prostration.

Explanation:

Alternatively 'यमः' has been interpreted as the time of death and 'क्षेमः' as protection, moksha and secret place; this leads to the interpretation of Parameswara as one who appears at the last moment of life, protector, bestower of moksha and one whose abode is secret.

Mantra 7

नम उर्वर्याय च खल्याय च ।

Meaning:

उर्वर्याय च- To one who stays in a place full of all foodgrains, खल्याय च- to Parameswara who is in the threshing floor, नमः- prostration.

Mantra 8

नमः श्लोक्याय चावसान्याय च ।

Meaning:

श्लोक्याय च- To one who is extolled through Vedic mantras (in Karma kanda), अवसान्याय च- to Easwara, established by Upanishads occurring at the end of Vedas, नमः- prostration.

Explanation:

The above terms can also mean one who is extolled by all verses and who exists when everything comes to an end.

Mantra 9

नमो वन्याय च कक्ष्याय च ।

Meaning:

वन्याय च- To one in the form of tree etc. in the forest, कक्ष्याय च- to Easwara in the form of plant, creeper etc. in bushes, नमः- prostration.

Mantra 10

नमः श्रवाय च प्रतिश्रवाय च ।

Meaning:

श्रवाय च- To one in the form of sound, प्रतिश्रवाय च- to Easwara in the form of echo, नमः- prostration.

Explanation:

Alternatively, the meaning can be one who is famous in all places and who is in the form of answer.

Mantra 11

नम आशुषेणाय चाशुरथाय च ।

Meaning:

आशुषेणाय च- To one who has fast moving army, आशुरथाय च- to Easwara who has fast moving chariot, नमः- prostration.

Mantra 12

नमः शूराय चावभिन्दते च ।

Meaning:

शूराय च- To one who is valorous, अवभिन्दते च- to Easwara, who rends and breaks those who spoil dharma, नमः- prostration.

Mantra 13

नमो वर्मिणे च वरूथिने च ।

Meaning:

वर्मिणे च- To one wearing armour, वरूथिने च- to Parameswara, whose place is such that he can protect the charioteer, नमः- prostration.

Explanation:

There is a place in the chariot called 'वरूथं', which is meant for protecting the charioteer in times of emergency. 'वरूथं' can also mean excellent home. This leads to the meaning that Parameswara has excellent home.

Mantra 14

नमो बिल्मिने च कवचिने च ।

Meaning:

बिल्मिने च- To one who has turban etc. for protecting the head in times of war, कवचिने च- to Easwara who has armour, नमः- prostration.

Explanation:

वर्म- the dress worn upto the waist. कवचम्- the dress worn upto the ankle. Or, the two words can also mean the dress worn on the body and the mantra etc. chanted for protecting the body respectively.

Mantra 15

नमः श्रुताय च श्रुतसेनाय च ।

Meaning:

श्रुताय च- To one who is famous in Vedas, श्रुतसेनाय च- to Easwara, who has famous armies, नमः- prostration.

Explanation:

For the fifth and sixth Anuvakams, Rishi and Devata are both Parameswara himself. Chandas for the fifth Anuvakam is Mahavirat and for the sixth, Mahapankti.

Dhyanam:

‘गौरीकराम्बुजन्यस्तस्वर्णशैलशरासनम् ।

इषुहस्तं रथारूढं नरनारीतनुं स्मरेत् ॥’

‘One should meditate on the Ardhanareeswara form, with half the body being male and the other half, female; having bow of Meru Mountain, given in the hand of Parvati; with arrow in his own hand; and, seated in the chariot.’

It has been said that the fruit of chanting this mantra consists of victory over enemies, long life, expansion of kingdom, attainment of good son etc. and that by consuming ‘charu’ (rice, barley and pulse boiled and used in oblation to Gods) for three days and chanting this mantra for 11 days without break, one can attain mastery over the power of the mantra.

सप्तमोऽनुवाकः

ANUVAKAM 7

Mantra 1

नमो दुन्दुभ्याय चाहनन्याय च ।

Meaning:

दुन्दुभ्याय च- To one who is present in kettle-drum, आहनन्याय च- to one who is present in the stick used for beating the drum.

Explanation:

In this seventh Anuvakam also, Sri Parameswara is adored as One who is in the hearts of all beings and is indeed all.

(Meaning is being given only for new words. As in the previous Anuvakam, add 'Prostration to that Parameswara' in the respective mantras.)

Mantra 2

नमो धृष्णवे च प्रमृशाय च ।

Meaning:

धृष्णवे च- To one who does not run away from battle showing his back, प्रमृशाय च- to one who knows the intricacies of the opposing army.

Mantra 3

नमो दूताय च प्रहिताय च ।

Meaning:

दूताय च- To one who is proficient in conveying our message to others and getting to know of their intent, प्रहिताय च – to one who is sent by the master for fulfilling a task.

Mantra 4

नमो निषङ्गिणे चेषुधिमते च ।

Meaning:

निषङ्गिणे च- To the holder of sword, इषुधिमते च- to the holder of quiver of arrows.

Mantra 5

नमस्तीक्ष्णेषवे चायुधिने च ।

Meaning:

तीक्ष्णेषवे च- To the holder of sharp rows, आयुधिने च- to the holder of superior, or many weapons.

Mantra 6

नमस्स्वायुधाय च सुधन्वने च ।

Meaning:

स्वायुधाय च- To the holder of superior weapons, सुधन्वने च- to the holder of superior bow.

Mantra 7

नमस्स्रुत्याय च पथ्याय च ।

Meaning:

सुत्याय च- To one who is in narrow pathway (fit for only one person to walk), पथ्याय च- to one who is in the highway where chariot etc. travel.

Mantra 8

नमः काट्याय च नीप्याय च ।

Meaning:

काट्याय च- To one who is in small channel, नीप्याय च- to one who is in large streams.

Mantra 9

नमस्सूद्याय च सरस्याय च ।

Meaning:

सूद्याय च- To one who is in muddy place, सरस्याय च- to one who is in tank.

Mantra 10

नमो नाद्याय च वैशन्ताय च ।

Meaning:

नाद्याय च - To one who is in rivers, वैशन्ताय च- to one who is in small ponds.

Mantra 11

नमः कूप्याय चावट्याय च ।

Meaning:

कूप्याय च- To one who is in wells, अवट्याय च- to one who is in ditches.

Mantra 12

नमो वर्षाय चावर्षाय च ।

Meaning:

वर्षाय च- To one who is in rain waters, अवर्षाय च- to one who is in drought condition.

Explanation:

It is established that Easwara is the cause of rain and its absence, depending on the karmas of beings. अवर्षाय- has also been interpreted as one who is in the ocean waters, not dependent on rain.

Mantra 13

नमो मेघाय च विद्युत्याय च ।

Meaning:

मेघाय च- To one who is in the cloud, विद्युत्याय च- to one who is in lightning.

Mantra 14

नम ईध्रियाय चातप्याय च ।

Meaning:

ईध्रियाय च- To one who is in the stain-free clouds of the autumn season, आतप्याय च- to one who is in the Sun's heat.

Mantra 15

नमो वात्याय च रेष्मियाय च ।

Meaning:

वात्याय च- To one who is in air, रेष्मियाय च- to one who is in the time of Pralaya (Final Dissolution).

Mantra 16

नमो वास्तव्याय च वास्तुपाय च ।

Meaning:

वास्तव्याय च- To one who is in cow, horse etc., वास्तुपाय च- to one who protects the plot of land meant for constructing house, नमः- Prostration to that Parameswara.

Explanation:

This seventh Anuvakam is a single Mahamantra, containing these sixteen internal mantras. Rishi of this Mahamantra is Romasa; Chandas is Mahaanushtup; Devata is Rudra.

Dhyanam:

“जटाभिर्लम्बमानाभिर्नृत्यन्तमभयप्रदम् ।
देवं शुचिस्मितं ध्यायेद्वाघ्रचर्मपरिष्कृतम् ॥”

“One should meditate on Mahadeva, who dances with tresses hanging, grants freedom from fear, has a gentle smile and wears tiger skin.”

Repetition of this mantra will bestow benefits like intellect, long life, health, wealth, sons, learning, moksha etc.

अष्टमोऽनुवाकः ANUVAKAM 8

Mantra 1

नमस्सोमाय च रुद्राय च ।

Meaning:

सोमाय च- To One with Uma, रुद्राय च- to Parameswara, who relieves one of the misery of samsara, नमः- prostration.

Explanation:

In this eighth Anuvakam, Sri Parameswara is adored through 17 internal mantras, establishing that he is to be adored by all, bringing out some of his qualities and stating that he is the indwelling soul of all creation.

The term 'Rudra' shows that Parameswara alone is capable of removing the misery of samsara. रुतं संसारदुःखं द्रावयतीति रुद्रः- Further, Svetasvatara Upanishad states that relief from the misery of samsara will result only from knowledge of Sri Parameswara.

“यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥”

“When men roll the sky like a piece of skin, it is only then that relief from the misery of samsara will result without knowing Siva.” The import is that just as sky can never be rolled, it is impossible to get relief from the troubles of samsara without the knowledge of Siva.

In order to establish that Parameswara's greatness in such removal of the misery of samsara is only due to his being together with Uma, the term 'सोमाय' has been used in conjunction. In the word 'Uma', the letters of Pranava (Om) are interchanged. The meaning of the word 'Uma' is same as that of Pranava, viz. Parsasakti. The resident Devata of Brahmailidya is the power of Sri Parameswara alone, called 'Parasakti' and 'Chichchakti'. It is therefore clear that Parameswara, in association with that Sakti, bestows Atmagnanam and relieves the devotee from the misery of samsara.

Passages of Svetasvatara Upanishad like 'ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम्' make it clear that Atmagnanam was attained by Maharishis only through the grace of Uma. This has also been referred in detail in Talavakara Upanishad, Sivapurānam, Kurmapurānam etc. That is why it is stated in the passage of Kaivalyopanishad,

‘उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।

ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥’ and in passages from Puranas like

‘पार्वती परमा देवी ब्रह्मविद्याप्रदायिनी ।

तस्मात्सह तया शक्त्या हृदि पश्यन्ति ये शिवम् ।

तेषां शाश्वतिकी सिद्धिर्नेतरेषामिति श्रुतिः ।’ that Parameswara is able to grant Moksha only because he is with Uma.

Mantra 2

नमस्ताम्राय चारुणाय च ।

Meaning:

ताम्राय च- To One of the form of Surya of copper-red hue at dawn, अरुणाय

च- to One who is Surya of a little red hue after a while.

Explanation:

Devatas would appear before the worshipper after a long time spent in worship with discipline. But Surya appears every day before people and is ready to bestow the desired boons. It is enough if we worship that Surya, meditating on him as Sri Parameswara; we can obtain all merits. The Sruti passage ‘उद्यन्तमस्तं यन्तमादित्यमभिधायन्’ says that if one meditates on Surya as Brahman at dawn and dusk, he will fulfill all desires. But this Rudropanishad states with great compassion that even if one misses to meditate during that time, one can still get all benefits by meditating on Surya as Brahman after a little while when he is a little red in hue.

The import of this mantra is that as Sri Parameswara appears in the form of Surya and bestows very easily all merits on all persons, he alone should be worshipped.

Mantra 3

नमश्शङ्गाय च पशुपतये च ।

Meaning:

शङ्गाय च- To one who reaches comforts to people, पशुपतये च- to the protector of all persons like Brahma et al.

Explanation:

As the welfare of the protected is under the patronage of the protector, for ‘शङ्गः’, the reason is given by ‘पशुपतिः’. This means that Parameswara is alone to be worshipped, as he provides comfort to everyone.

Mantra 4

नम उग्राय च भीमाय च ।

Meaning:

उग्राय च- To one who is greater than all, भीमाय च- to the terrible one.

Explanation:

As 'ugra' is not qualified by the persons than whom he is greater, it is clear that he is greater than all. From Sruti passages like 'भीषास्माद्वातः पवते' etc., we find that great gods like Indra, Agni et al perform their duties properly in fear of Sri Parameswara and hence Parameswara is greater than all.

The import of this mantra is that as he is the greatest, Sri Parameswara is alone to be worshipped.

Mantra 5

नमो अग्रेवधाय च दूरेवधाय च ।

Meaning:

अग्रेवधाय च- To one who stands ahead of his devotees in the battlefield and kills the enemies, दूरेवधाय च- to one who destroys the strength, valour etc. of the enemies of devotees, who are at a great distance, even before commencement of battle.

That he fights the battle standing ahead of his devotees is described as under by Arjuna in Mahabharata in Drona Parva.

“संग्रामे शास्त्रवानीकं शरौघैर्विमृदन्नहम् ।
अग्रतो लक्ष्ये यान्तं पुरुषं पावकप्रभम् ॥
ज्वलन्तं शूलमुद्यम्य यां दिशं प्रतिपद्यते ।
तस्यां दिशि विशीर्यन्ते शत्रवो मे महामते ॥
ततो दग्धानरीन् सर्वान् पृष्टतोनुदहाम्यहम् ।
तेन भग्नानरिगणान् मद्भग्नान्मन्यते जनः ॥”

“While felling the enemies with arrows in the battlefield, I find a Person standing ahead of me. He is brilliant like Agni, with a Trisula in the hand. In whichever direction he goes, my enemies in that direction are burnt and killed by him. I follow him and attack the same persons, who have already been attacked by him. Onlookers are unaware of this truth and think that my enemies have indeed been attacked and felled by me.

That Sri Parameswara drains away the strength etc. of the distant enemies even before commencement of battle has also been stated by Sri Krishna to Arjuna in Santhi Parva in Mokshadharma Prakaranam.

“यस्तु तेह्यग्रतो याति युद्धे संप्रत्युपस्थिते ।
तं विद्धि रुद्रं कौन्तेय..... and
निहतान् तेन वै पूर्वं हतवानसि वै रिपून् ।
अप्रमेयप्रभावं तं देवदेवमुमापतिम् ।
भजस्व प्रयतो नित्यं विश्वेशं हरमव्ययम् ॥”

“Arjuna! Know that the person whom you saw going in front of you during the war is Rudra. You killed those enemies whom he initially attacked and killed.

Hence adore with a controlled mind, that Umapati, Devadeva, of immeasurable greatness, Lord of the universe, the Changeless.”

With the view that he and Parameswara are the same, Gitacharya states in the Gita ‘मयैवैते निहताः पूर्वमेव’, i.e. these enemies were killed by me alone earlier. Hence there is no conflict between his statements in Mokshadharma and Gita.

The import of this mantra is that as Parameswara alone is the cause of victory, those desirous of victory should worship Sri Parameswara alone.

Mantra 6

नमो हन्ते च हनीयसे च ।

Meaning:

हन्ते च- To one who torments (those who disregard him out of arrogance), हनीयसे च- to one who torments very much (those who disregard and abuse him out of hatred).

Explanation:

As an example of Parameswara being ‘Hanta’, we can cite Ravana. Disregarding Parameswara out of arrogance born of physical strength and wealth, he inserted his fingers at the foot of the Kailasa mountain with a view to dislodging it. Parameswara pressed his big toe of the foot. Ravana felt miserable for long with crushed fingers. Parameswara released him later out of compassion.

For ‘Haniyaan’, one can cite the example of Daksha. Out of hatred for Parameswara, he abused him in many ways and performed yaga without offering him Havirbhaga. Virabhadra appeared at that time and cut off his head; the yagasala was burnt down; the altars were rendered impure and Agnis were put out; the sacrificial animal-pillars were removed and used for beating the Devas. The Ritviks were whipped; the moustache of Bhrigu, teeth of Pushan and eyes of Bhaga were gouged out. What a misery! There was none who could protect them at that time.

The import of this mantra is that as disregard and criticism of Parameswara is known to cause many troubles, all should worship Parameswara.

Mantra 7

नमो वृक्षेभ्यो हरिकेशेभ्यः ।

Meaning:

हरिकेशेभ्यः- Having green-coloured leaves (like hair), वृक्षेभ्यः- to One in the form of trees.

Explanation:

Just as hair are innumerable and protect the head, leaves are also numerous and protect the tree; hence leaves are called hair here.

The import of this mantra is that being in the form of trees like Palasa, Bilva, Peepul etc., Parameswara helps in performance of yagas in this world, and being in the form of Kalpaka tree in the upper world, he grants all enjoyments; hence Sri Parameswara should be worshipped by those desirous of these benefits.

Mantra 8

नमस्ताराय ।

Meaning:

ताराय- Of the form of Pranava.

Explanation:

It is stated in Veda and Sivapuranas that the meaning of Pranava (Omkaara) is Sri Parameswara. In the sense that there is no difference between word and direct meaning, and word and intended import, Sri Rudra can be said to be of the form of Pranava.

‘तारः’ can also be interpreted to mean one who helps in rescuing Jivas from the ocean of samsara and bestows Mukti.

The import of this mantra is that Sri Parameswara should be worshipped for Moksha also.

Mantra 9

नमश्शंभवे च मयोभवे च ।

Meaning:

शंभवे च- To one who is the cause of happiness in this world, मयोभवे च- to one who is the cause of comfort in the upper world.

Explanation:

The import is that as Sri Parameswara is alone the cause of all comfort in this as well as the upper worlds, he alone should be worshipped by those who are desirous of it.

Mantra 10

नमश्शङ्कराय च मयस्कराय च ।

Meaning:

शंकराय च- To one who provides comfort in this world (being in the form of father, mother et al), मयस्कराय च- to one who bestows happiness in the upper world including Moksha (being in the form of Acharya, Sastra etc.)

Explanation:

The previous mantra means that he bestows happiness himself; this mantra should be interpreted to mean that he grants happiness through others. There is therefore no fault of repetition.

Mantra 11

नमश्शिवाय च शिवतराय च ।

Meaning:

शिवाय च- To the bestower of all merits, शिवतराय च- to the greatest among the bestowers of merits.

Explanation:

In the Sruti passage 'शिव एकोध्येयश्शिवंकरः', 'Sivasankara:' has been used as explanation of 'Siva'. Hence the term 'Siva' here has been interpreted as the bestower of merits. The other meanings given in Puranas culminate finally in the Vedic explanation of 'Sivasankara'. As Agni is called 'Siva' in the Vedic passage 'पावको अस्मभ्यं शिवो भव' and similarly as even the path of travel is called Siva' in the passage 'पन्थानस्सन्तु मे शिवाः', the appellation 'शिवतरः' has been given to Parameswara. The meaning is that Sri Parameswara is greater than all objects called 'Siva' in Veda or in worldly parlance and that he is indeed capable of bestowing merits even on those very objects.

Hence the import of this mantra is that those desirous of spiritual advancement should worship Sri Parameswara alone. This has been clearly stated in Upanishad as 'शिव एकोध्येयः शिवंकरः सर्वमन्यत्परित्यज्य'.

This mantra is the central gem in the pearl necklace of Rudropanishad worn by Veda, the mother. It has been stated:

“विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।

तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥”

“Of Vidyas, Veda is the greatest; in Veda, 'Sri Rudram' containing 11 Anuvakams is the greatest; in that the Panchakshara 'Nama: Sivaya' is the greatest; there too, the two letters 'Siva' are the greatest.”

In Agamas, the term 'Siva' is called 'Jivaratnam'. Siva Puranas have explained in detail the merits of this Name.

Mantra 12

नमस्तीर्थाय च कूल्याय च ।

Meaning:

तीर्थाय च- To one who resides in holy waters like Ganga, कूल्याय च- to one who resides in the banks.

Explanation:

After worshipping Sri Parameswara so far explaining the reasons for the necessity of everyone for adoring him, the Rishi prays till the end of this Anuvakam explaining his being the indweller of everything.

Mantra 13

नमः पार्याय चावार्याय च ।

Meaning:

पार्याय च- To one who resides on the opposite bank of the river, अवार्याय च- to one who resides on this bank.

Explanation:

Another interpretation has been that as one to be meditated upon by those who are keen on Moksha, he resides on the opposite bank of the ocean of samsara, and that as the bestower of desired objects, he resides in the middle of the ocean of samsara.

Mantra 14

नमः प्रतरणाय चोत्तरणाय च ।

Meaning:

प्रतरणाय च- To one in the form of chant of mantra etc. enabling tiding over sins, उत्तरणाय च- to one, whose form is the greatest Gnana, enabling crossing of the ocean of samsara.

Mantra 15

नम आतार्याय चालाद्याय च ।

Meaning:

आतार्याय च- To one who stays in the place of our return, अलाद्याय च- to one who inspires the jiva enjoying fully the fruits of karma.

Explanation:

‘आतार्याय च’ has also been interpreted as the bestower of grace on jivas, who, without obtaining true Knowledge, perform karmas with desire and keep

returning to the ocean of samsara. The term ‘अलाद्यः’ has been explained as ‘अलं- पूर्णं यथा भवति तथा कर्मफलमतीति-अलादः-जीवः तत्र भवः-अलाद्यः’.

Mantra 16

नमः शष्प्याय च फेन्याय च ।

Meaning:

शष्प्याय च- To one who resides in tender grass, फेन्याय च- to one who resides in foam.

Mantra 17

नमस्सिकत्याय च प्रवाह्याय च ।

Meaning:

सिकत्याय च - To one who resides in sands, प्रवाह्याय - to Rudra who is in torrential flows, नमः- prostration.

नवमोऽनुवाकः

ANUVAKAM 9

Mantra 1

नम इरिण्याय च प्रपथ्याय च ।

Meaning:

इरिण्याय च- To one who is in salty land, प्रपथ्याय च- to Easwara, who is in the path trodden by many and is worn-out, नमः- prostration.

Explanation:

In this ninth Anuvakam also, Sri Parameswara is worshipped as the indweller in everything.

Mantra 2

नमः किंशिलाय च क्षयणाय च ।

Meaning:

किंशिलाय च- To one who is in a region full of small stones, or, stones giving rise to doubt as to whether they are stones or crystals, क्षयणाय च – to one who is in a place suitable for living.

Mantra 3

नमः कपर्दिने च पुलस्तये च ।

Meaning:

कपर्दिने च- To one who has matted tresses, पुलस्तये च- to one who stands in front of devotees, or, has nice hair.

Explanation:

These two terms convey that while giving darshan to devotees, he sometimes appears with matted tresses and at other times, with nice hair.

Mantra 4

नमो गोष्ठ्याय च गृह्याय च ।

Meaning:

गोष्ठ्याय च- To one who is in cow-pen, गृह्याय च – to one who is in house.

Mantra 5

नमस्तल्प्याय च गेह्याय च ।

Meaning:

तल्प्याय च- To one who is in a cot, गेह्याय च – to one who is in upper floor.

Mantra 6

नमः काट्याय च गह्वरेष्ठाय च ।

Meaning:

काट्याय च- To one who is in a place not accessible because it is full of thorns, creepers, plants etc., गह्वरेष्ठाय च - to one who is in mountain cave etc.

Mantra 7

नमो हृदय्याय च निवेष्याय च ।

Meaning:

हृदय्याय च- To one who is in deep vortices, निवेष्याय च – to one who is in snowy water.

Mantra 8

नमः पाँसव्याय च रजस्याय च ।

Meaning:

पाँसव्याय च- To one who is in invisible minute dust like atom etc., रजस्याय च- to one who is in visible larger dust particles.

Mantra 9

नमः शुष्क्याय च हरित्याय च ।

Meaning:

शुष्क्याय च- To one who is in dry trees, हरित्याय च- to one who is in moist green trees.

Mantra 10

नमो लोप्याय चोल्पाय च ।

Meaning:

लोप्याय च- To one who is in solid ground where grass etc. cannot grow, उल्पाय च- to one who is in tiny grass.

Mantra 11

नम ऊर्व्याय च सूर्याय च ।

Meaning:

ऊर्व्याय च- To one who is in earth, सूर्याय च- to one who is in rivers with beautiful waves.

Mantra 12

नमः पर्ण्याय च पर्णशट्टाय च ।

Meaning:

पर्ण्याय च- To one who is in leaves, पर्णशट्टाय च- to one who is in heaps of dry leaves.

Mantra 13

नमोऽपगुरमाणाय चाभिघ्नते च ।

Meaning:

अपगुरमाणाय च- To one who carries weapons (to punish deserving sinners), अभिघ्नते च- to one who beats them.

Mantra 14

नम आक्खिदते च प्रक्खिदते च ।

Meaning:

आक्खिदते च- To one who causes minor trouble, प्रक्खिदते च- to Rudra, who causes much misery, नमः- prostration.

Explanation:

In the 13th and 14th mantras, Rudramurtis, who punish sinners, are adored. In accordance with the sins of the sinners, some Rudramurtis hold just weapons in their hands; some just beat; some others cause minor amount of trouble; some attack severely and cause much misery. These four types of Murtis are denoted by the four terms: ‘अपगुरमाणाय, अभिघ्नते, आक्खिदते, प्रक्खिदते’.

For this Mahamantra, commencing with ‘Namassomaya’ and having 31 internal mantras, Rishi and Devata are both Sri Rudra; Chandas is Anushtup. It is stated in Abhinavasankarabhashya that the dhyana slokas ‘रूपयौवनसम्पन्ना—’ etc. given in 3rd Anuvakam, should be taken as dhyanaslokas here also.

In Bhattabhaskarabhashya, the following dhyanasloka is seen:

“पिनाकपाणिं भूतेशमुद्यत्सूर्यायुतद्युतिम् ।

भूषितं भुजगैर्ध्यायेत्कण्ठेकालं कपर्दिनम् ॥”

“One should meditate on Parameswara, brilliant like ten thousand rising Suns, holding the bow ‘Pinaka’ in his hand, decorated with serpents, wearing matted tresses, blue-necked and Lord of Bhutas.”

Empire, wealth, Siva’s state etc. are benefits secured by repeated chanting of this mantra.

Mantra 15

नमोवः किरिकेभ्यो देवानाँ हृदयेभ्यः ।

Meaning:

देवानाँ हृदयेभ्यः- To Rudraganas, perceived only by Devas (and not by humans), किरिकेभ्यः- to the ganas who torture sinners as they like, नमः- prostration.

Explanation:

In the 5 mantras starting from this, Rudraganas, not perceived by humans and torturing the evil persons from unseen places, are worshipped. The term, ‘देवानाँ हृदयेभ्यः’ meaning ‘perceptible only to Devas’, should be attached to the four mantras ‘विक्षीणकेभ्यः, विचिन्वत्केभ्यः...’ etc., as the Rudraganas referred here are perceived only by Devas and not by humans.

Mantra 16

नमो विक्षीणकेभ्यः (देवानाँ हृदयेभ्यः)

Meaning:

विक्षीणकेभ्यः- (Prostration to those Rudraganas) who torture in many ways.

Mantra 17

नमो विचिन्वत्केभ्यः (देवानाँ हृदयेभ्यः)

Meaning:

विचिन्वत्केभ्यः- (Prostration to those Rudraganas) who seek out (sinners for punishing and the virtuous for rewarding).

Mantra 18

नम आनिर्हतेभ्यः (देवानाँ हृदयेभ्यः)

Meaning:

आनिर्हतेभ्यः- (Prostration to those Rudraganas) who torture in accord with the sins committed by sinners.

Mantra 19

नम आमीवत्केभ्यः(देवानाँ हृदयेभ्यः)

Meaning:

आमीवत्केभ्यः- (Prostration to those Rudraganas) who pervade everywhere for catching and punishing the sinners.

Explanation:

For this Mahamantra having 5 internal mantras starting with 'नमो वः किरिकेभ्यः', Rishi is Agni; Chandas is Trishtup; Devata is Rudra.

Dhyanam:

“विश्वतः पाणिपादं तं विश्वतोक्षिशिरोमुखम् ।

ज्वलन्तं विश्वमावृत्य तेजोराशिं शिवं स्मरेत् ॥”

“One should meditate on Siva, whose hands, feet, eyes, heads and faces pervade the entire universe and whose concentrated brilliance envelops the universe.”

It has been stated that by many applications of this mantra, benefits like being emperor of the whole world, enormous wealth, great poetry, lofty enjoyments, Siva Sakshatkaram (Realisation of Siva) etc. would accrue.

The mode of application, 'Purascharanam' (chanting repeatedly and performing homa as laid down in rules), the benefits that accrue therefrom etc. are all explained in detail in the book 'Rudrakalpam'. They should be learnt from Guru and observed.

दशमोऽनुवाकः ANUVAKAM 10

Mantra 1

द्रापे अन्धसस्पते दरिद्रनीललोहित ।
एषां पुरुषाणामेषां पशूनां माभेमरि मो एषां किञ्च नाममत् ।

Meaning:

द्रापे- O producer of disgusting condition, अन्धसः- of food, पते- master (giver of food), दरिद्रत्- O poor one (possessing nothing), Unattached, नीललोहित- Possessing body of half black and half red, एषां- these (of mine), पुरुषाणां- to humans like son, grandson etc., एषां- these (of mine), पशूनां- of animals like cows, sheep etc., माभे:- do not cause fear. एषां- Of these, किञ्चन- anyone, मारः- not be destroyed. मो आममत्- nor suffer from disease.

Explanation:

Having worshipped Sri Parameswara from the second to ninth Anuvakam, prayer is offered in this Anuvakam.

The four terms in the first half of this mantra are terms of address of Sri Parameswara. As he bestows disgusting conditions like sufferings of hell, many miseries like poverty etc. on people in accordance with their sins, he is addressed as द्रापिः here. As he also provides food and protects the world, he is called अन्धसस्पते. Though he thus showers grace as well as punishment, he does not have any special attachment or hatred to anyone and this is indicated by the address दरिद्रत्. The address नीललोहित can be interpreted in two ways- black in neck and red in rest of the body, or, Ardhanariswara with Devi's part in black and Easwara's part in red.

In the latter half of the mantra, prayer is offered for freedom from fear and growth with good health of humans and animals dependent on oneself. The addresses in the first half are in accord with this prayer. One can only beg for fearlessness and health from one who produces disgusting conditions like fear, disease etc. as a result of sins and one who bestows food and protects us. As he is accompanied by Uma, whose very form is compassion, he will certainly grant fearlessness, health etc.

Rishi for this mantra is Pulastya; Chandas is Aastarapankti; Devata is Bhairavarudra.

Dhyanam:

“आगुल्फासितकञ्चुको डमरुकाश्लिष्टो लसत्कुण्डली
शूली कुण्डलितश्रवाः सतिलको मञ्जुक्कणन्नूपुरः ।
श्रीमन्निर्मलदन्तपङ्क्तिकिरणः श्वेतायमानाननो
देवो भैरववेषभूषिततनुर्ध्येयो मृडानीपतिः ॥”

“One should meditate on Deva, consort of Parvati, with the appearance of Bhairava, wearing black shirt extending down to ankle, holding damaruka in one hand, Trisula in the other hand, wearing beautiful ear-rings, tilaka mark on the forehead, sweet-sounding anklets on the feet, pure and beautiful teeth and white face.”

Chanting of this mantra ten thousand times while duly observing fast will help in attaining the full power of the mantra. Benefits of chanting this mantra include freedom from fear of all creatures, abatement of all fevers, attainment of wealth and darshan of Lord Bhairava.

Mantra 2

या ते रुद्र शिवा तनूः शिवा विश्वाहभेषजी ।
शिवा रुद्रस्य भेषजी तया नो मृड जीवसे ॥

Meaning:

रुद्र- O Parameswara, विश्वाहभेषजी - being medicine for removal of disease, poverty etc. at all times, शिवा- called ‘Sivaa’, शिवा- very auspicious, या- that, ते- your, तनूः- body, रुद्रस्य- of you, who is doctor curing the disease of samsara, भेषजी- being medicine, शिवा- the auspicious (body), तया- with that also, नः- us, जीवसे- for living, मृड- make comfortable.

Explanation:

Parameswara has two forms- ‘Sivaa’ and ‘Ghora’. Of these, ‘Sivaa’ can be considered as two- one, which removes all diseases and miseries like poverty of all people at all times and bestows comforts; other, which bestows Atmagnana, destroys the misery of samsara like birth, death etc. and grants the bliss of Moksha. The term ‘Visvaahabheshaji’ refers to the first form and ‘Rudrasyabheshaji’, the second. The prayer here is for grant of comfortable life by both these forms.

Rishi and Devata for this mantra are Sri Parameswara of the form of Subrahmanya; Chandas is Anushtup.

Dhyanam:

“द्रुतचामीकरप्रख्यं शक्तिपाणिं षडाननम् ।
मयूरवाहनारूढं स्कन्दरूपं शिवं स्मरेत् ॥”

“One should meditate on Parameswara of the form of Subrahmanya, brilliant like molten gold, holding the weapon ‘Sakti’ (Vel) in the hand and seated on the peacock mount.”

Full power of this mantra will be realized by doing Pranayama 108 times and chanting this mantra 5000 times. Chanting this mantra will bestow good progeny, nourishment, health and wealth.

Mantra 3

इमां रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् ।
यथा नः शमसद्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्नानातुरम् ॥

Meaning:

तवसे- Strong, कपर्दिने- with matted locks, क्षयद्वीराय- to one whose enemies are destroyed by mere sight, रुद्राय- to Parameswara, who dispels the misery of samsara, इमां मतिं- mental dhyanam, pooja etc., प्रभरामहे- we specially perform. यथा- Following the method by which, नः- to our, द्विपदे- creatures with two legs, चतुष्पदे- animals with four legs, शं- comfort, असत्- will come by, अस्मिन् ग्रामे- in this village of ours, विश्वं- all animals, पुष्टं- well nourished (with no deficiencies), आनातुरम्- free from diseases, असत्- will be (we perform dhyanam, pooja that way).

Explanation:

It is stated here that we adore Sri Parameswara mentally so that in addition to the humans and animals of one's own, all animals in the village will be happy. The following sloka from Purana makes it clear that if one person in the village or town chants Rudram, all the residents there will be free from disease, poverty and trouble from thieves.

“रुद्राध्यायी वसेद्यत्र ग्रामे वा नगरेपि वा ।
व्याधिदुर्भिक्षचोरादिबाधा तत्र न जायते ॥”

The four adjectives- ‘Rudraya’, ‘Tavase’ etc. convey that Sri Parameswara is capable of granting all comforts to all creatures.

रुद्राय- Can there be any difficulty for one who relieves the person from the misery of samsara, viz. birth and death, in removing small troubles occurring in life!

तवसे- It has been explained in the commentaries of Bhattabhaskara and Sayana that he has the strength required for the above action. In the commentary of Abhinavasankara, the term is considered as ‘तपसे’ meaning – one possessed of the power of Knowledge.

कपर्दिने- This means that he accomplishes tasks not capable of being performed by anyone else.

कं-गङ्गाजलं-पर्दयति- पालयतीति- कपर्दः- जटाजूटः- सः अस्यास्तीति- कपर्दी. It was Parameswara alone who withstood and held in his matted locks the torrential flow of Ganga, falling from the sky and incapable of being stopped by anyone else.

क्षयद्वीराय- This conveys that he possesses unparalleled valour.

It is but appropriate to pray to Parameswara, who has such great powers, for the well being of all.

Mantra 4

मृडानो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ ॥

Meaning:

रुद्र- O Parameswara, नः- us, मृड- grant desires and make comfortable. उत्- Further, नः- to us, मयः- bliss of Moksha, कृधि- grant. क्षयद्वीराय- To the destroyer of our virulent sins, ते- to you, नमसा विधेम- we prostrate and worship. पिता- Our father-like, मनुः- Manu (the first human created by Brahma), यत् शं च- the material comforts, योश्च- and bliss of Moksha untouched by sorrow, तव प्रणीतौ- in your grace, आयजे- earned, तत्- all that, रुद्र- O Parameswara, अश्याम- (by your grace) we also attain.

Explanation:

योः- यूयते- दुःखेन विना भूयते इति योः दुःखासंभिन्नं सुखं- मोक्ष इत्यर्थः.

Parameswara! Grant us cattle, sons, wealth, food etc. and make us live comfortably in this world. Further, please also grant us the bliss of Moksha. Please do not think as to how to grant Moksha to these sinners. We prostrate and worship you. However terrible our sins may be, will they not be dispelled after we have worshipped you? 'Kshyadviraya' was interpreted earlier as the destroyer of enemies by mere sight. Or, we may also interpret that all the virulent sins are destroyed, once we worship him. That through Parameswara's grace, all happiness of this world as well as the next is attained is not something new, but borne by tradition. It is prayed that the happiness of this world and the next, attained through Parameswara's grace by Manu, the father of all humans and teacher of dharmas of varnas and asramas to humans, should also be granted to us.

The third and fourth Riks are one mantra only; Rishi is Markandeya; Chandas is Jagati; Devata is Rudra.

Dhyanam:

“दिव्यसिम्हासनासीनं स्तूयमानं महर्षिभिः ।
प्रसन्नवदनं ध्यायेत् सोमं सोमार्धशेखरम् ॥”

“One should meditate on Parameswara, seated on divine throne, worshipped by Maharishis, with jubilant face, wearing half-moon on the head and accompanied by Parvati.”

The main benefit of this mantra is the peace of cattle, birds etc.

Mantra 5

मानो महान्तमुतमानो अर्भकं मान उक्षन्तमुत मा न उक्षितम् ।
मानोवधीः पितरं मोत मातरं प्रिया मानस्तनुवो रुद्र रीरिषः ॥

Meaning:

रुद्र- O Parameswara, नः- our, महान्तं- old persons, मा रीरिषः- do not trouble through disease etc. उत- Further, नः- our, अर्भकं- children, मा रीरिषः- do not trouble. नः- our, उक्षन्तं- youth, मा रीरिषः- do not trouble. उत- Further, नः- our, उक्षितं- foetus in womb, मा रीरिषः- do not trouble. नः- our, पितरं- father, माऽवधीः- do not catch. उत- Further, मातरं- mother, माऽवधीः- do not catch. नः- Our, प्रियाः- loving, तनुवः- bodies, मा रीरिषः- do not trouble.

Explanation:

In addition to praying for the welfare of old persons, children, youth, foetus in womb, father and mother of one's own, the prayer extends to other relatives of people known to the worshipper; hence the plural 'नः' has been used. In this mantra a single usage of 'मा नः' would have conveyed the prayer for not troubling all; but owing to the great love of people known to the worshipper, 'मा नः' has been used with all terms like 'महान्तं, अर्भकं' etc.

Rishi for this mantra is Bhrigu; Chandas is Jagati; Devata is Sri Rudra in the form of Nandiswara.

Dhyanam:

“बालेन्दुमकुटं देवं तरुणादित्यविग्रहम् ।

ध्यायेन्नन्दीश्वराकारं गणेश्वरसमावृतम् ॥”

“One should meditate on Parameswara in the form of Nandikeswara, wearing the crescent on the head, emitting brilliance like Sun and surrounded by Ganadhipatis.”

Chanting this mantra will ensure peace for the relatives of the worshipper.

Mantra 6

मानस्तोके तनये मान आयुषि मानो गोषु मानो अश्वेषु रीरिषः ।
वीरान्मानो रुद्र भामितो वधीर्हविष्मन्तो नमसा विधेम ते ॥

Meaning:

रुद्र- O Parameswara, भामितः- you who are angry with us (for not having done things meant to be done), नः- our, तोके- children, तनये- sons, मा रीरिषः- do not trouble. नः- Our, आयुषि- lifespan, मा रीरिषः- do not trouble. नः- Our, गोषु- cows, नः अश्वेषु- and our horses, (मा रीरिषः). नः- Our, वीरान्- servants, मावधीः- do not trouble. हविष्मन्तः- With Havis like Charu, Purodasam etc., or things offered with devotion, ते- to you, नमसा- (we) prostrate, विधेम- and serve.

Explanation:

O Parameswara! Whatever may be the sins we have committed, please accept Charu, Purodasam and other offerings, prostrations and other services submitted by us with devotion, forgive us and do not trouble creatures associated with us.

Rishi and Devata for this mantra are Sri Parameswara himself; Chandas is Jagati.

Dhyanam:

“दधानमेकादशधा विभज्य देहं विशुद्धस्फटिकप्रकाशम् ।
तेजोमयं शूलिनमिन्दुमौलिं विचिन्तयेदत्र सदैव रुद्रम् ॥”

“One should meditate always on Rudra, who has divided his form in eleven ways, shining like pure crystal, holding the brilliant Trisula and wearing Chandra on the head.”

Benefits of this mantra are stated as increase of lifespan and kingdom, good rains, victory in dealings and gambling, gold, relief from great sins, attraction of all people etc.

Mantra 7

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्रमस्मे ते अस्तु ।
रक्षा च नो अधि च देव ब्रूहथा च नः शर्म यच्छ द्विबर्हाः ॥

Meaning:

गोघ्ने- Destroyer of cows (of sinners), उत- further, पूरुषघ्ने- destroyer of children, grandchildren etc., क्षयद्वीराय- destroyer of all warriors, ते- your, सुम्रं- peaceful form, अस्मे- to us, आरात्- near, अस्तु- let be. च- Further, नः- us, रक्ष- protect. च- Further, देव- O Parameswara, अधिब्रूहि- speak in our favour. अथा च- Further, द्विबर्हाः- Bestower of increased happiness in this and next world, नः- to us, शर्म- material and Moksha happiness, यच्छ- grant.

Explanation:

It has been stated earlier that Parameswara has two forms- terrible and peaceful. He will give darshan with terrible form to sinners. He will trouble their cattle, children and grandchildren. For Parameswara, who destroys all warriors of the world at the final time, it is not a difficult act to trouble sinners and their associates. So the prayer goes: O Parameswara, your form of peace should be near us; let the terrible form be at a long distance. Further please protect us with your peaceful form near at hand. If Devas and others ask you how you can protect sinners like us, you should speak in our favour. Not only that, you should grant all happiness here as well as the bliss of Moksha.

In this mantra the fourth grammatical case in the three words 'गोप्ते, पूरुषप्ते, क्षयद्वीराय' convey the meaning of the sixth case. These three words are adjectives for ते.

Rishi for this mantra is Atri; Chandas is Trishtup; Devata is Sambhu.

Dhyanam:

“कुर्वाणं सन्निधौ देव्या देवमानन्दताण्डवम् ।

हुताशनधरं ध्यायेत्तप्तकाञ्चनसन्निभम् ॥”

“One should meditate on Parameswara, dancing Tandava of Bliss in the presence of Devi, holding Agni in hand and shining like molten gold.”

By chanting this mantra, one will attain long life and wealth.

Mantra 8

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहृदुमुग्रम् ।
मृडा जरित्रे रुद्रस्तवानो अन्यन्ते अस्मन्निवपन्तु सेनाः ॥

Meaning:

(O Speech or Indwelling Soul!) श्रुतं- Famous as 'Parameswara', गर्तसदं- dwelling in our heart-cave, युवानं- always youthful and handsome, उपहृदुं- destroyer of the wicked, मृगं न- like lion, भीमं- terrible, उग्रं- fierce (unconquerable), स्तुहि- praise. रुद्र- O Parameswara, स्तवानः- Praised (you), जरित्र- (to us) being in destructible bodies, मृड- give comfort. सेनाः- Your armies (which spoil our comfort), अस्मत् अन्यं- (other than us) our enemies or sins, निवपन्तु- let destroy.

Explanation:

This mantra is directed at the sense organ of speech or the indwelling soul. One can praise only one who is famous everywhere. The term 'Srutam'

indicates that Parameswara is very reputed in all Vedas and worlds as 'Easwara'. There need be no doubt as to whether our praise will ever reach the ears of such a famous God, because he is 'Gartasada:', dweller of our heart-cave. He is not worshipped only because he is very great, but he is also ever youthful with bewitching form, as noted by the term 'yuvanam'. 'Upahatnum' conveys that Sri Parameswara would certainly trouble those who violate his orders, not chanting his praise as prescribed and not following all proper dharmas. 'Mrigam na bhimam' conveys that while harming evil persons, he is very terrible like a lion breaking the head of an elephant. Here 'na' conveys the meaning of a simile like 'iva'. In order to dispel the doubt as to whether there could be someone stronger than Parameswara like 'sarabha' subduing the lion, the term 'ugram' has been used. From the authority of passages like 'नवा ओजीयो रुद्र त्वदस्ति', 'तमीश्वराणां परमं महेश्वरम्' etc., it is clear that there is none stronger than that Lord of lords.

Having thus stated the troubles for those who do not pray to Parameswara, the Rishi explains the benefits of prayer through 'मृडाजरित्रे' etc. Pleased with our prayer, please grant us healthy and strong bodies, though destructible and finally the bliss of Moksha. May your armies, opposed to our comforts, destroy the sins, which are our enemies.

Rishi for this mantra is Vyaghra; Chandas is Trishtup; Devata is Sri Rudra.

Dhyanam:

“उद्यद्भास्करकोटिप्रकाशमाकाशगं भीमम् ।
भीतिघ्नमभयवरदं ध्यायेत् रुद्रं सुरौघनुतम् ॥”

“One should meditate on Sri Rudra, effulgent like a crore of Suns at dawn in the sky, very terrible, destroying the fear of those who surrender, with hands in Abhaya and Varada pose and adored by Devas.”

The main benefit of this mantra is destruction of enemies.

Mantra 9

परिणो रुद्रस्य हेतिर्वृणक्तु परित्वेषस्य दुर्मतिरघायोः ।
अवस्थिरा मघवद्भ्यस्तनुष्व मीद्वस्तोकाय तनयाय मृडय ॥

Meaning:

रुद्रस्य- Of Parameswara, हेति:- weapon, न:- from us, परिवृणक्तु- leave alone (let them not attack us at any time). अघायो:- Desirous of sin (as cause of anger), परि- on all four sides, त्वेषस्य- of Rudra, bubbling with anger, दुर्मति:- evil thought (of troubling others) (may leave us). मीद्व:- O Parameswara, granter of all desires of devotees, (your weapons and thoughts) स्थिरा- faultless (will never become infructuous). मघवद्भ्य:- With us,

performing prayers and prostrations, अवतनुष्व- withdraw that weapon. तोकाय- To (generally our) children, तनयाय- to (particularly our) sons, मृडय- grant comfort.

Explanation:

Parameswara gets angry at the sins committed by people. Hence the thought of harming them arises. Place, time, person etc., which can cause many miseries, become Parameswara's weapons. They harm the people, causing them pain; this is the order of things. In this mantra, it is prayed that starting from sin, till experience of pain, nothing should occur. Even if we had sinned earlier, be pleased with our prayers, prostrations etc. and withdraw your weapons from us. Please also alter the thought of harming us. Further, please grant comfort to our children in general and sons in particular.

Rishi and Devata for this mantra is Parameswara himself; Chandas is Trishtup.

Dhyanam:

“गजचर्मवृततनुं स्फुरत्प्रहरणोज्ज्वलम् ।
सर्वपापहरं ध्यायेद्देवं कुन्जरभेदिनम् ॥”

“One should meditate on Parameswara, wearing elephant-skin, holding shining weapons, destroyer of all sins and exterminator of Gajasura.”

The main benefits of this mantra include getting good sons etc.

Mantra 10

मीढुष्टम शिवतम शिवो नः सुमना भव ।
परमे वृक्ष आयुधं निधाय कृत्तिं वसान आचर पिनाकं बिभ्रदागहि ॥

Meaning:

मीढुष्टम- Giver of all desired objects (to worshippers), शिवतम- Bestower of auspiciousness, नः- to us, शिवः- granter of auspicious things, सुमनाः- with favourable disposition, भव- be. परमे- Superior, वृक्षे- in the banyan tree (in Kailasa), आयुधं- your terrible weapon, निधाय- putting aside, कृत्तिं- tiger-skin, वसानः- wearing, आचर- please come to us. पिनाकं- Bow alone, बिभ्रत्- wearing as decoration (please come to us).

Explanation:

O Parameswara, the bestower of all desired objects to worshippers! Please be granter of auspiciousness, well disposed and kind to us. As an indication of this, please leave all your terrible weapons in the superior banyan tree in Kailasa out of our sight and come before us, wearing tiger-skin and holding your bow in hand as a decoration.

It has been described that Sri Parameswara is seated in a banyan tree in Kailasa, 100 yojanas tall and 175 yojanas wide (one yojana is roughly 13 kilometres) and that banyan tree is the refuge of those anxious to get Moksha. Here it is prayed that the weapons be left in that tree. As Parameswara's form with his bow 'Pinakam' and wearing tiger-skin is praised as bestower of many merits in Sruti passages like 'Pinakahasta: Krittivasa:', 'Praneswara: Krittivasa: Pinaki' etc., it is prayed here that he should appear in that form.

Parameswara wears tiger-skin not because of non-availability of other good clothing. Is it appropriate that for Parameswara, the bestower of all wealth on all including Brahma and Indra, there is no clothing for his own wear? Why does he wear tiger-skin then? It is because Parameswara enjoys the bliss of Self alone and is indifferent to pleasures of objects. Hence he sets aside the superior clothing worn by those desirous of pleasures of objects and wears tiger-skin. Parameswara likes tiger-skin very much. That is why it is prayed here that he should appear before us, wearing tiger-skin.

Rishi for this mantra is Vairaja; Chandas is Trishtup; Devata is Sambhu.

Dhyanam:

“मङ्गलायतनं देवं युवानमतिसुन्दरम् ।
ध्यायेद्वनचराकारमागच्छन्तं पिनाकिनम् ॥”

“One should meditate on Sri Parameswara, of very handsome form, with appearance of a hunter, holding the bow 'Pinakam' in hand, the abode of all auspiciousness and youthful.”

Chanting this mantra will dispel fear of king, trouble from thieves and fear of life.

Mantra 11

विकिरिद विलोहित नमस्ते अस्तु भगवः ।
यास्ते सहस्रं हेतयोन्यमस्मन्निवपन्तु ताः ॥

Meaning:

विकिरिद- Destroyer of miseries like sin, disease, poverty etc., विलोहित- Of white complexion, भगवः- Possessor of six glories like wealth etc., ते- to you, नमः अस्तु- may prostration be. ते- Your, याः- which, सहस्रं हेतयः- thousands of weapons, ताः- those, अस्मत् अन्यं- our enemy (sin), निवपन्तु- may destroy.

Explanation:

The term 'Vilohita' has two meanings- of white complexion and of red complexion. As Parameswara is described to be of white complexion at some

times and red at other times, both meanings apply here. As sin would lead to many miseries like poverty, disease etc., it is prayed that Parameswara should destroy the sins with his weapons.

Rishi of this mantra is Pulastya; Chandas is Trishtup; Devata is Sambhu.

Dhyanam:

“प्रसन्नवदनं शान्तं चरितोद्वाहमण्डनम् ।

अम्बया सहितं ध्यायेत्सुरसङ्घैरभिष्टुतम् ॥”

“One should meditate on Sri Parameswara, who has jubilant face, presenting the appearance of celebrating marriage, worshipped by hordes of Devas and of peaceful form.”

Benefits of chant of this mantra are stated to be unity among people, victory over enemies, relief from fear etc.

Mantra 12

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः ।

तासामीशानो भगवः पराचीना मुखाकृधि ॥

Meaning:

भगवः- Bhagavan! तव- Your, बाहुवोः- in both hands, सहस्राणि- thousands of, हेतयः- weapons, सहस्रधा- are in many shapes. ईशानः- All-powerful you, तासां- of those weapons, मुखा- ends, पराचीना- not facing us, but turned away from us, कृधि- please do.

Explanation:

There are thousands of weapons in Parameswara's hands. Each weapon has many characteristics. To indicate this, two terms 'Sahasrani' and 'Sahasradha' have been used. It is prayed that all those weapons be made to face away from us.

Rishi of this mantra is Narada; Devata is Sri Rudra; Chandas is Anushtup.

Dhyanam:

“सर्वपापहरं देवं सर्वाभरणभूषितम् ।

सर्वयुधधरं ध्यायेत्सर्वलोकमहेश्वरम् ॥”

“One should meditate on the Deva, the Lord of all worlds, the destroyer of all sins, decorated with all ornaments, holding all weapons.”

Troubles arising unexpectedly with no obvious cause will go away by chanting this mantra.

एकादशोऽनुवाकः ANUVAKAM 11

Mantra 1

सहस्राणि सहस्रशो ये रुद्रा अधिभूम्याम् ।
तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥

Meaning:

सहस्राणि- Thousands of, ये रुद्राः- which Rudras, सहस्रशः- in thousands, भूम्यां अधि- (are) lords of earth, तेषाँ- their, धन्वानि- bows, सहस्रयोजने- at a long distance of a thousand yojanas, अवतन्मसि- we leave the bow-strings loosened.

Explanation:

Sri Parameswara was beseeched in the tenth Anuvakam. In this eleventh Anuvakam, Rudraganas, who are his parts, are worshipped. Thousands of Rudraganas, in groups of thousands, have been detailed by Parameswara in many parts of the world to either punish or reward creatures there in accordance with their karmas. It has been stated in detail in Veda, Mahabharata, Sivapurana and other texts that they are very great. This Anuvakam has as its sole purpose praying to those Rudras.

There are totally 13 mantras here. In this first mantra Rudraganas, who are the lords of the earth are mentioned. Their bows should be left at a distance of a thousand yojanas from where we are. As there could still be fear for us if those bows are strung, it is prayed here that the strings in the bows should be left loose.

Mantra 2

अस्मिन्महत्यर्णवेन्तरिक्षे भवा अधि ।

Meaning:

अस्मिन्- In this, महति- large, अर्णवे- ocean, अन्तरिक्षे- in the sky, अधि- as lords on top, भवाः- which Rudras are there, तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि- we leave their bows at a distance of a thousand yojanas.

Explanation:

From this mantra upto the ninth mantra, the passage 'तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि' should be added to each of them. In order to indicate that this should be so added, this passage has been repeated in the tenth mantra. Ocean and sky are beyond measure. Similarly the greatness of the lords of these expanses is also immeasurable.

Mantra 3

नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः ।

Meaning:

नीलग्रीवाः- With black necks (after consuming Kalakuta poison), शितिकण्ठाः- with white necks (before taking the poison), शर्वाः- which Rudras, अधः क्षमाचराः- move about below the earth as lords, (we leave their bows at a distance of a thousand yojanas.)

Mantra 4

नीलग्रीवाः शितिकण्ठा दिवँ रुद्रा उपश्रिताः ।

Meaning:

दिवँ उपश्रिताः- Being in Swarga as lords, नीलग्रीवाः शितिकण्ठाः रुद्राः- Rudras with black and white necks (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Rudraganas with abodes in many places have 'Sarupyam' (same form) as Rudra; hence their forms are described same as Rudra.

The four mantras from सहस्राणि सहस्रशः upto this are together one mantra. Rishi is Durvasa; Chandas is Anushtup; Devata is Rudra.

Dhyanam:

“दंष्ट्राकरालवदनं ज्वलज्ज्वलनमूर्धजम् ।

बिभ्राणं त्रिशिखं दीपं ध्यायेत्भुजगभूषणम् ॥”

“One should meditate on Parameswara, with face marked by terrible teeth, tresses like burning fire, holding lamp with three flames and wearing serpents as ornaments.”

Benefit of chanting this mantra is destruction of enemies.

Mantra 5

ये वृक्षेषु सस्मिञ्जरा नीलग्रीवा विलोहिताः ।

Meaning:

वृक्षेषु- In trees, सस्मिञ्जराः- coloured like tender grass, नीलग्रीवाः- having black necks, विलोहिताः- of deep red colour, ये- which Rudras (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Like on earth, there are Rudras of different colours, living in trees as their lords. This mantra refers to them.

Mantra 6

ये भूतानामधिपतयो विशिखासः कपर्दिनः ।

Meaning:

भूतानां- Of Bhutaganas like Balagraham, अधिपतयः- lords, विशिखासः- with no hair on head, कपर्दिनः- with matted tresses, ये- which Rudras (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Some of the Rudras, who are lords of Bhutaganas, are bald headed and some have matted tresses.

Mantra 7

ये अन्नेषु विविद्ध्यन्ति पात्रेषु पिबतो जनान् ।

Meaning:

अन्नेषु- In foods being consumed, ये- which Rudras (abide secretly), जनान्- people, विविद्ध्यन्ति- trouble, पात्रेषु- (and) in milk etc. being drunk, or in vessels for drinking (where Rudras abide secretly), पिबतः- drinking, जनान्- people (trouble). (we leave their bows at a distance of a thousand yojanas.)

Explanation:

The three Riks from ये वृक्षेषु upto this are together one mantra. Rishi, Chandas etc. are same as for the previous mantra.

Mantra 8

ये पथां पथिरक्षय ऐलबृदा यव्युधः ।

Meaning:

पथां- For all paths- mundane as well as Vedic, पथिरक्षयः- protectors, ऐलबृदः- nurturers by giving food, यव्युधः- destroyers of sinners and protectors of noble path, ये- which Rudras (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Protecting mundane and Vedic paths consists in enabling good people to engage in them and providing food etc. as their rewards and preventing sinners from going to those paths. Here the term पथिरक्षयः indicates protectors of paths. In order to convey the special import that they are the protectors of

all the paths in the world, the term पथां has been added. In the passages “वसूयवो वसुपते वसूनाम्” “गवामसि गोपतिरेक इन्द्र” “निधीनां त्वा निधिपतिं हवामहे” etc., double usage like the above can be noted for conveying broad import.

ऐलबृदः- इराशब्दः- अन्नवाची. इराणां समूहः- ऐरं, ऐरमेव ऐलं, तत् बिभ्रतीति ऐलभृतः, त एव ऐलबृदाः- भकारस्य बकारः, तकारस्य दत्वं, अकारस्य दीर्घश्च छान्दसः, - अन्नदातारः इत्यर्थः. ऐरभृतः has undergone many changes and is seen as ऐलबृदाः. The term यव्युधः also indicates forms of peace.

Mantra 9

ये तीर्थानि प्रचरन्ति सूकावन्तो निषङ्गिणः ।

Meaning:

सूकावन्तः- Holders of sharp weapons called ‘Sruka’, निषङ्गिणः- holders of swords, ये- which Rudras, तीर्थानि- in waters like Ganga, प्रचरन्ति- move about (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Armed Rudraganas move about on banks of rivers in order to bestow the benefits of Tirtha on some and deny the benefits to others. This mantra refers to them.

Riks 8 and 9 together constitute one mantra. Rishi is Devala; Chandas is Anushtup; Devata is Rudra.

Dhyanam is same as in Mantra 4 above. Chanting this mantra will bestow the benefit of good son.

Mantra 10

य एतावन्तश्च भूयांसश्च दिशो रुद्रा वितस्थिरे ।
तेषां सहस्रयोजनेऽवधन्वानि तन्मसि ॥

Meaning:

एतावन्तः- All Rudras mentioned from ‘Sahasrani Sahasrasa: uptil now, भूयांसश्च- more numerous and countless than them, ये रुद्राः- which Rudras, दिशो वितस्थिरे- pervade in all directions, तेषां सहस्रयोजनेऽवधन्वानि तन्मसि - we leave their bows at a distance of a thousand yojanas.

Explanation:

Rishi, Chandas etc. for this mantra are same as for the previous mantra.

Mantra 11

नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षे ये दिवि येषामन्नं वातो वर्षमिषवस्तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्तेनो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि ॥

Meaning:

This must be split into three mantras:

1. नमो रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवस्तेभ्यो दशप्राचीर्दशदधामि ।
2. नमो रुद्रेभ्यो येऽन्तरिक्षे येषां वात इषवस्तेभ्यो दश प्राचीः..... दधामि ।
3. नमो रुद्रेभ्यो ये दिवि येषां वर्षमिषवस्तेभ्यो दश प्राचीः..... दधामि ।

Meaning of first mantra: ये- Which Rudras, पृथिव्यां- (are) in earth, येषां- for whom, अन्नं- the food we eat, इषवः- is means of torture like arrows, तेभ्यः रुद्रेभ्यः- to those Rudras, दश- all ten fingers, प्राचीः- east faced, दश दक्षिणाः- all ten fingers south faced, दश प्रतीचीः- all ten fingers west faced, दशोदीचीः- all ten fingers north faced, दश ऊर्ध्वाः- all ten fingers upwards (render). While folding hands and facing a direction, all ten fingers will face that particular direction. Hence this means that I show my respects facing those directions. This conveys prostration with body. तेभ्यः नमः- (prostration to those Rudras). This conveys prostration with mind. Verbal prostration was conveyed by नमो रुद्रेभ्यः at the beginning. ते- Those Rudras, नः- us, मृडयन्तु- may make comfortable. ते- We who have prostrated with all three instruments (mind, speech and body), यं- whomsoever, द्विष्मः- hate, यश्च- whoever, नः- us, द्वेष्टि- hate, तं- both those people, वः- your, जम्भे- in open mouth, दधामि- place. (Please destroy them and protect us).

अन्नमिषवः- Sri Rudraganas use the food eaten by sinners as tools for torturing them. That is, they make them eat unsuitable food or too much food and cause diseases and torture them. They torture some by denying food completely and letting them suffer from intense hunger. They torture some others by making them steal food and then subject them to punishment. Thus food becomes the instrument of torture of sinners and hence called arrow.

Similarly वात इषवः in the second mantra and वर्षमिषवः in the third mantra must be interpreted.

वात इषवः- Rudras who use wind as arrow. As they torture sinners by creating heavy winds or diseases of wind, wind itself has been called as arrow.

वर्षमिषवः- Rudras who use rain as arrow. As they torture sinners by creating very heavy rains or no rain at all, rain itself has been called as arrow.

Meaning of second mantra: अन्तरिक्षे- In the sky, ये- which Rudras (are), येषां- for whom, वातः- winds, इषवः- (are) arrows (weapons of torture), prostration to them. Rest is as in the first mantra.

Meaning of third mantra: दिवि- In Swarga, ये- which Rudras (are), येषां- for whom, वर्ष- rain, इषवः- (are) arrows (weapons of torture), prostration to them. Rest is as in the first mantra.

Explanation:

From नमो रुद्रेभ्यः upto दधामि, the three yajur mantras are together one mantra. Devata and Rishi is Rudra himself. The Dhyanam mentioned in 'Sahasrani Sahasrasa:' should be taken as Dhyanam here also.

Mantra 12

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

Meaning:

सुगन्धिं- Of good scent, पुष्टिवर्धनं- augmentor of nourishment of everything, त्र्यम्बकं- Sri Rudra with three eyes, यजामहे- we worship. बन्धनात्- From the connecting stem, उर्वारुकमिव- like cucumber (separating and falling down), मृत्योः- from the bondage of samsara, मुक्षीय- we must be relieved. अमृतात्- From Moksha, मा (मुक्षीय)- we should not be relieved.

Explanation:

It is in practice to chant this mantra and the succeeding Riks along with Rudradhyaya. It appears that as these are also Mahamantras extolling Sri Rudra alone, they are chanted with Sri Rudram.

As the scent, colour etc. of the form of Sri Parameswara are all superior as mentioned by Upanishad in 'Divyagandha:', 'Divyarasa:' etc., सुगन्धिं has been used here. Further, Sri Parameswara grows the nourishment of his devotees in all respects. We, who extol that Parameswara, should be relieved from the bondage of samsara effortlessly, just as the ripe cucumber falls off on its own from the connecting stem. We should never fall off the aim of Moksha, i.e. Nivritti Marga (path of renunciation), which is the path for Moksha.

Mantra 13

यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु ॥

Meaning:

यः रुद्रः- Which Rudra, अग्नौ- in Agni, विवेश- has entered (as burning power), यः- which Rudra, अप्सु- (has entered) in waters, यः- which Rudra, ओषधीषु- (has entered) in herbs, यो रुद्रः- which Rudra, विश्वा भुवना- in all worlds, विवेश- has entered, तस्मै रुद्राय- to that Rudra, नमः अस्तु- may my prostration be.

Explanation:

It is clear that as Sri Rudra pervades everywhere, we can attain good state in all places by worshipping him.

Mantra 14

तमुष्टुहि यः स्विषुस्सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वामहे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥

Meaning:

यः- Which Rudra, स्विषुः- has excellent arrow, सुधन्वा- excellent bow, यः- who, विश्वस्य- of all kinds, भेषजस्य- of medicine, क्षयति- is abode of, तमु- that Rudra alone, स्तुहि- extol. महे- Abundant, सौमनसाय- for mental peace, असुरं- very strong, or augmentor of lifespan, देवं- brilliant, रुद्रं- Sri Rudra, यक्ष्व- worship. नमोभिः- With prostrations, दुवस्य- honour (him alone).

Explanation:

With the three words स्तुहि-यक्ष्व-दुवस्य, it is conveyed that we should extol Sri Rudra alone with our speech, mind and body. This is because he is the abode of all medicines giving relief from poverty, disease, short life etc. Further he protects us always, keeping excellent arrows and bow in hand.

Mantra 15

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोयं शिवाभिमर्शनः ॥

Meaning:

मे- My, अयं हस्तः- this hand, शिवाभिमर्शनः- touches the auspicious idol of Sri Parameswara. (performs Abhishekam, decoration etc.) अयं- This hand, भगवान्- is fortunate. मे- My, अयं- this hand, भगवत्तरः- is very fortunate. मे- My, अयं- this hand, विश्वभेषजः- becomes also medicine relieving from all diseases.

Explanation:

The idea is that as the hand which worships Sri Parameswara is very fortunate and capable of relieving from all diseases, everyone should worship Parameswara without fail.

Mantra 16

ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।
तान् यज्ञस्य मायया सर्वानवयजामहे ॥

Meaning:

मृत्यो- O Parameswara, the form of Death, मर्त्याय- all dying creatures, हन्तवे- for catching, ते- your, सहस्रं- in thousands, अयुतं- in tens of thousands, ये- which, पाशाः- ropes (and similar instruments of torture are there), तान् सर्वान्-

all of them, यज्ञस्य मायया- with the strength of our good actions, अवयजामहे- put aside.

Explanation:

There are many instruments with Sri Parameswara to cause untimely death. This shows that we should put all of them aside by doing good actions.

Mantra 17

मृत्यवे स्वाहा- मृत्यवे स्वाहा ॥

Meaning:

मृत्यवे- To Sri Parameswara, the form of Death, स्वाहा- this homam is being performed.

Mantra 18

ओं नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥

Meaning:

विष्णवे- All-pervasive, भगवते- full of the six glories like wealth etc., रुद्राय- to Sri Parameswara, remover of the misery of samsara, नमः- prostration. मृत्युः- From the bondage of samsara, मे- me, पाहि- please protect.

As this is Veda, certain grammatical cases are changed.

चमकम्

CHAMAKAM

अग्नाविष्णू सजोषसेमा वर्धन्तु वां गिरः ।
द्युमैर्वाजिभिरागतम् ॥

Kalpam: After chanting the mantra अग्नाविष्णू and performing homam four times with ghee, one should then perform homam in continuous flow, chanting the mantras from वाजश्चमे upto the eleventh Anuvakam at the same time. Here from वाजश्चमे upto the eleventh Anuvakam it is a single mantra. The division into eleven Anuvakams has been done for the purpose of using each Anuvakam as one mantra in karmas like Parayanam, other than Homam. This अग्नाविष्णू mantra alone must be chanted for Chaturgrihita Homam.

Meaning:

हे अग्नाविष्णू- O Devas Agni and Vishnu! सजोषसा- (Both of you) be kind in the same manner. वां- Spoken about you, इमा गिरः- these words of

praise, वर्धन्तु- may grow. द्युमैः- With materials (like gold, silver etc.), वाजेभिः- and food items, आगतम्- please come.

Explanation:

While calling upon two Devas, both of them should have the same extent of kindness. If there is difference they will not come forward to bestow fruits together. Hence it is prayed first that both should be kind to us to the same extent. This is followed by prayer that we should also praise you very well and you should come and give us materials and foods.

प्रथमोऽनुवाकः

ANUVAKAM 1

Meaning:

मे- To me, वाजः- food, कल्पताम्- may be available.

The word कल्पतां in the tenth Anuvakam must be attached to all the words upto that point. That word will give the meaning appropriate to the place. The word च indicates the togetherness, i.e. food and all the other materials mentioned hereafter should all be available.

प्रसवः- Permission (for making food available, eating it etc.). (कल्पतां- Wherever I go, I should get this kind of permission).

प्रयतिः- purity, प्रसितिः- on seeing food, staying there with desire to eat, धीतिः- accepting food, क्रतुः- the yagna, the cause of food, स्वरः- the intonation in chanting mantra like 'Udaatta', श्लोकः- praise, श्रावः- capacity to speak such that many people enjoy listening, श्रुतिः- capacity to enjoy listening, ज्योतिः- light, सुवः- Swarga, प्राणः- Pranavayu, अपानः-

Apanavayu, व्यानः- Vyanavayu (Air going from outside into body is Prana; air emerging out of the body is Apana; air present in joints of limbs is Vyana). असुः- air (in general), चित्तं- knowledge in the mind, अधीतं- matters appearing in that knowledge, वाक्- organ of speech, मनः- mind, चक्षुः- eye, श्रोत्रं- ear, दक्षः- capacity of Gnanendriyas, बलं- capacity of Karmendriyas, ओजः- virulence, the cause of this strength (eighth dhatu-element), सहः- capacity to attack enemy, आयुः- lifespan, जरा- life till attaining old age, आत्मा- Paramatma, reputed in Sastras, तनुः- handsome body, शर्म- comfort, वर्म- armour to protect the body etc., अङ्गानि- full limbs, अस्थानि- bones in required places, परंरूषि- joints in hands etc., शरीराणि- other parts of the body.

It is prayed that all these should be properly available to me.

द्वितीयोऽनुवाकः ANUVAKAM 2

ज्यैष्ठ्यं- excellence in everything, आधिपत्यं- lordship, मन्युः- mental anger, भामः- anger expressing in external signs, As anger is also required on certain occasions, it is prayed that capacity for anger on right occasions be provided. अमः- nature that cannot be deciphered by enemies, अम्भः- cool, sweet water, जेमा- capacity to win, महिमा- possessing wealth etc. obtained through success, वरिमा- being honoured, प्रथिमा- growth in properties like house, land etc., वर्ष्मा- excellent bodies of son, grandson etc., द्राघुया- growth of lineage of son, grandson etc., वृद्धं- abundant wealth and food, वृद्धिः- honour through learning etc., सत्यं- speaking truth, श्रद्धा- faith in existence of after-worlds, जगत्- movable cattle etc., धनं- other wealth, वशः- bringing all under our control, त्विषिः- shine of body, क्रीडा- play, मोदः- delight on account of it, जातं- children born, जनिष्यमाणं- children yet to be born, सूक्तं- group of Riks, सुकृतं- merit of chanting those Riks, वित्तं- wealth earned, वेद्यं- wealth to be earned, भूतं- land etc. already with me, भविष्यत्- land etc. to be got in future, सुगं- places to be certainly visited- village full of relatives etc. सुपथं- good path free from thieves etc., ऋद्धं- fruit of karmas performed so far, or, wealth accumulated, ऋद्धिः- fruit of yaga called Satra, to be performed in future, क्लृप्तं- materials required for karmas, क्लृप्तिः- own capability, मतिः- determination of ordinary matters, सुमतिः- determination of very intricate royal matters.

तृतीयोऽनुवाकः ANUVAKAM 3

शं- comfort in this world, मयः- comfort in the next world, प्रियं- object of love, अनुकामः- object much loved. Compared to 'Priyam', 'Anukama:' should be taken to indicate greater love. Both refer to love in this world only. कामः- pleasure in the next world, Swarga etc., सौमनसः- relatives who provide peace of mind, भद्रं- auspicious, beautiful object of this world, श्रेयः- that which leads to good in next world, वस्यः- house for living etc., यशः- fame, भगः- good luck, द्रविणं- wealth, यन्ता- Acharya etc. who give instructions, धर्ता- father etc. who protect, क्षेमः- power to preserve existing wealth, धृतिः- not getting shaken even during time of danger, विश्वं- being favourable to all, महः- adoration (done by us to superiors, or, done by many to us), संवित्- knowledge of Vedas and Sastras, ज्ञात्रं- capacity to remind at

right time, सूः- capacity to engage sons etc. in activities, प्रसूः- capacity to order servants, सीरं- possession of plough, bull etc. required for farming, लयः- undoing of damages to them, ऋतं- karmas like yagna, अमृतं- their fruit, अयक्ष्मं- freedom from incurable serious disease, अनामयं- freedom from ordinary diseases like fever etc., जीवातुः- cause of life (here medicine to cure disease), दीर्घायुत्वं- long life (freedom from untimely death), अनमित्रं- freedom from enemy, अभयं- freedom from fear, सुर्गं- conduct acceptable to all, शयनं- good bed, सूषा- auspicious dawn with bath, Sandhyavandanam etc., सुदिनं- auspicious day with yagna, danam, Vedic study etc.

चतुर्थोऽनुवाकः ANUVAKAM 4

ऊर्कं- food material, सूनृता- good word, पयः- milk, रसः- taste in it, घृतं- ghee, मधु- honey, सग्धिः- eating along with relatives, सपीतिः- drinking together, कृषिः- agriculture, वृष्टिः- rain, जैत्रं- successful, i.e. good-yielding land, औद्भिद्यं- growth of plant, creeper etc., रयिः- gold, रायः- gem etc., पुष्टं- abundance of gem, pearl etc., पुष्टिः- bodily strength, विभु, प्रभु, बहु, भूयः, पूर्ण, पूर्णतरं, अक्षितिः- these seven words indicate progressive increase in growth of foodgrains, the second indicating a higher growth than the first and so on; the seventh indicating the highest growth. कूयवाः- minor foodgrains, अन्नं- reputed food, अक्षुत्- relief from hunger, व्रीहयः- paddy, यवाः- barley, माषाः- black gram, तिलाः- gingelly, मुद्गाः- kidney-bean, खल्वाः- bean (another type), गोधूमाः- wheat, मसुराः- lentil (dal), प्रियङ्गवः- long pepper, अणवः- thin paddy, श्यामाकाः- corn, नीवाराः- wild rice.

पंचमोऽनुवाकः ANUVAKAM 5

अश्माः- Stone, मृत्तिकाः- soil, गिरयः- mountains worthy of worship, Kulachalas, पर्वताः- ordinary mountains, सिकताः- sand, वनस्पतयः- trees growing vegetables/ fruits without flower, हिरण्यं- gold, अमः- iron, सीसं- lead, त्रपुः- tin, श्यामं- rock salt, लोहं- bronze, copper etc., अग्निः- fire, आपः- water, वीरुधः- plants, ओषधयः- herbs, कृष्टपच्यं- grown by planting and farming, अकृष्टपच्यं- grown on their own without farming, ग्राम्याः पशवः- animals growing in villages, आरण्याश्च- animals growing in forests, यज्ञेन- through the yagna I perform, कल्पन्ताम्- may become capable of doing their acts. वित्तं- Wealth earned, वित्तिः- profit yet to be

obtained, भूतं- wealthy son etc., भूतिः- wealth etc. owned by me, वसु- cow etc. required for living, वसतिः- house for living etc., कर्म- karmas like Agnihotram etc., शक्तिः- capacity to perform them, अर्थः- benefit from them, एमः- pleasure to be attained, इतिः- means of attaining it, गतिः- attaining desired object.

षष्ठोऽनुवाकः ANUVAKAM 6

In this Anuvakam, it is prayed that Devatas- Agni, Soma, Savita, Saraswati, Poosha, Brihaspati, Mitra, Varuna, Tvashta, Dhata, Vishnu, Asvinidevas, Maruts, Visvedevas, Prithvi (Earth) Devata, Antariksha (Intermediate region) Devata, Dyuloka (Swarga) Devata, Devatas of Directions, Urdhavadik (Upward direction) Devata- all should be favourable to me. As Indra enjoys pleasures equal to each of these Devatas, Indra is cited with each Devata- ‘अग्निश्चम इन्द्रश्चमे, सोमश्चम इन्द्रश्चमे’ etc.

मूर्धा- Urdhavadik (Upward Direction). As this direction is considered more important than all other directions, it is mentioned separately.

सप्तमोऽनुवाकः ANUVAKAM 7

अंशुः, अदाभ्यं etc. mentioned in this Anuvakam are specific vessels, generally called ‘Graha’, used in Somayaga. ‘Rasmi’ is not ‘Graha’; but as it is used for picking up the graha ‘Adaabhya’, it is mentioned separately. The word अधिपतिः indicates दधिग्रह. As that graha is greater than other grahas as mentioned in Sruti, ज्येष्ठो वा एष ग्रहाणां, the word अधिपतिः refers to दधिग्रह.

The graha ध्रुवं is indicated by the term वैश्वानर on occasion. Here there are two वैश्वदेव words. The first is in ‘Praatassavanam’; the second pertains to ‘Tritiyasavanam’. The grahas सारस्वतः and पौष्णः are used in ‘Vikritiyaga’.

The prayer is that all the above grahas should be favourable to me.

अष्टमोऽनुवाकः ANUVAKAM 8

इध्मः, बर्हिः etc. mentioned in this Anuvakam are all articles used in yaga. They are well known in Yagnaprakaranam. The prayer is that all be favourable to me.

नवमोऽनुवाकः ANUVAKAM 9

अग्निः- Agni used in 'Sayanam' yaga, धर्मः- karma called 'Pravargyam', अर्कः- Yaga indicated by the passage इन्द्रायार्कवते पुरोडशं, सूर्यः- Yaga indicated by the passage सौर्यं चरुं, प्राणः- Homam indicated by प्राणाय स्वाहा, अङ्गुलयः- finger-like limbs of Virat Purusha, viz. Devatas पृथिवी, अदितिः, दितिः, द्यौः, शक्ररीः, दिशः- directions. 'चकार' (cha) indicates 'Vidiks' (intermediate directions). All these- मे यज्ञेन- through the yaga I do, कल्पन्तां- may become capable of doing their duties. ऋक्- Rik mantra, साम- Sama mantra, स्तोमः- Stotra consisting of continuous Sama rendering, यजुः- Yajur mantra, दीक्षा- Diksha, samskara for yajamana, the performer of yaga, तपः- fast etc. performed for annihilation of sins, ऋतुः- time of yagna, व्रतं- discipline in yagna, बृहद्रथन्तरे- Sama mantras 'Brihat' and 'Rathantara'; all these मे यज्ञेन- through the yagna I do, कल्पन्तां- may become capable of doing their duties. अहोरात्रयोः वृष्ट्या- By rain during day and night (may my crops grow in fertile manner).

दशमोऽनुवाकः ANUVAKAM 10

गर्भाः- calves in womb, वत्साः- calves less than one year old, त्र्यविः- bull, one and a half years old, त्र्यवी- cow, one and a half years old, दित्यवाट्- bull, two years old, दित्यौही- cow, two years old, पञ्चाविः- bull, two and a half years old, पञ्चावी- bull, two and a half years old, त्रिवत्सः- bull, three years old, त्रिवत्सा- cow, three years old, तुर्यवाट्- bull, three and a half years old, तुर्यौही- cow, three and a half years old, पष्टवाट्- bull, four years old, पष्टौही- cow, four years old, उक्षा- bull, producing progeny, वशा- barren cow, ऋषभः- bull older than 'Uksha', वेहत्- cow which has lost foetus (due to attack of bull), अनडान्- bull bearing burden in cart etc., धेनुः- cow with young calf, आयुः- life, प्राणः- Prana, अपानः- Apana, व्यानः- Vyana, चक्षुः- eye, श्रोत्रं- ear, मनः- mind, वाक्- speech, आत्मा- body, यज्ञेन कल्पतां- through the yagna I do, may become capable of doing their duties. यज्ञः- The yaga I shall perform later, यज्ञेन कल्पतां- may be fruitful by the yagna I am performing now.

एकादशोऽनुवाकः ANUVAKAM 11

एका- One, तिस्रः- three, पञ्च- five, सप्त- seven, नव- nine, एकादश- eleven, त्रयोदश- thirteen, पञ्चदश- fifteen, सप्तदश- seventeen, नवदश- nineteen, एकविंशतिः- twentyone, त्रयोविंशतिः- twentythree, पञ्चविंशतिः- twentyfive, सप्तविंशतिः- twentyseven, नवविंशतिः- twentynine, एकत्रिंशत्- thirtyone, त्रयस्त्रिंशत्- thirtythree, चतस्रः- four, अष्टौ- eight, द्वादश- twelve, षोडश- sixteen, विंशतिः- twenty, चतुर्विंशतिः- twentyfour, अष्टाविंशतिः- twentyeight, द्वात्रिंशत्- thirtytwo, षट् त्रिंशत्- thirtysix, चत्वारिंशत्- forty, चतुश्चत्वारिंशत्- fortyfour, अष्टाचत्वारिंशत्- fortyeight. The prayer is that all these numbers be favourable to me.

By the odd numbers from 1 to 33, Chandas liked by Devas are attained. By the even numbers from 4 to 48, Chandas liked by humans are attained. In order to get the love of Devas as well as humans, odd numbers and even numbers are both mentioned here.

वाजः- Food, प्रसवः- its production, अपिजः- its frequent production, क्रतुः- the resolve to enjoy it, or, yaga, सुवः- Surya, the cause of food production, मूर्धा- sky, व्यश्रियः- born in sky, अन्त्यः- born at the end, भौवनः- born in the world, भुवनः- world, अधिपतिः- king. (All this should be very favourable to me).

Alternatively, the twelve words from वाजः to अधिपतिः may be taken to mean the names of the twelve months from 'Chaitra' to 'Phalguna'. In that case, the idea is that those twelve months may do me good.

Saraswathi Suktam

Translated by P. R. Ramachander

[Saraswathi is the Goddess of speech, the goddess of knowledge and she is also a holy river. She is the consort of Lord Brahma, dresses herself in white, sits on a white lotus and rides on the white swan. I have taken this Suktha text from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.]

Paavakaa na Saraswathi
Vajebhi vajnivathi
Yagnam vasthu dhiyaavasv.

Saraswathi is the purifier,
Giver of plenty and opulent life,
Who is rich in thought and intelligence.

Chodayathri soonruthaanaam,
Chethanthi sumathinaam,
Yajnam dadhe Saraswathi.

She blesses one with good speech,
She brings good thoughts to mind,
And let her bless this Yagna (sacrifice).

Maho arnaah Saraswathi,
Prachethayathi kethunaa,
Dhiyo vishva virajethi.

Oh Saraswathi, please awaken the truth in me,
By helping me to perceive the consciousness,
And illuminate my entire thought.

Prano devi saraswathi,
Vajhebhir vajinavathi,
Dhinam avithri avathu.

Oh Saraswathi, be pleased,
To give me a plenty and opulent life,
And become the protector of our thoughts.

Sri Suktam

Translated by P. R. Ramachander

Hiranyavarnaa harineem suvarna rajaathastrajam,
Chandraam hiranmayeem jatha vedo ma aavaha. 1

Hey God of fire,
Request that Sridevi,
Who shines like gold,
Who destroys all sins,
Who wears silver and gold ornaments,
Who is like the moon,
And who is golden,
To come here,
And shower her grace on me.

Thaam ma aavaha jatha vedo Lakshmi-manapagaaminim,
Yasyam hiranyam vindeyam kaamaswam purushanaham. 2

Hey God of fire,
Request that Sridevi, by whose grace,
I got gold, I got cows,
I got horses and I got relatives and friends,
To come here, shower her grace,
And never ever leave me.

Aswa poorva radha madhyaam hasthi nadha prabhodhineem,
Sriyam devi upahvaye srirama deveem jupathaam. 3

I beseech and request that Sridevi,
Who is heralded by the voice of elephants,
Who is piloted by horses,
And who is surrounded by chariots,
To come near me and shower her grace,
And request her to be within me.

Kaam sosmathim hiranya praakaram aardhra jwalantheem truptham
tharpayantheem,
Padme sthithaam padma varnaam thaam ehopahvaye sriyam. 4

I request and pray that Sridevi,
Who is happiness personified,
Who is ever smiling,

Who is in the golden fort,
Who is full of mercy,
Who is ever shining,
Who makes others happy,
Who sits on the lotus,
And who is of the colour of lotus,
To be present here with me.

Chandraam prabhasam jwalanthim sriyam loke deva jushta mudhaaram,
Thaam padmineemeem saranamaham prapadhye lakshmeerme nasyatham
twam vrune 5

I seek the protection of that Sridevi,
Who makes the world happy like the moon,
Who is richly lustrous, who shines because of her fame,
Who is full of mercy, who is the meaning of the letter “eem”,
And who possesses treasures like Padmanidhi,
And request Lakshmi to remove poverty from me.

Adhityavarne thamaso adhijaatho vanaspathisthva vrukshodha bilwa,
Tasya phalaani tapasa nudhanthu mayaantharayascha bahya alakshmi. 6

Hey Goddess who shines like sun,
By your great penance,
Was born the bilwa tree,
Which is the king of forests,
And let its fruits full of knowledge,
Remove ignorance inside and bad things outside.

Upaithu maam deva sakhaa keertheeya maninaa saha,
Pradhur bhoothosmo rashtresmin keerthim vrudhim dadhathu me. 7

The god of wealth Kubhera,
Who is the friend of Mahadeva,
Should come in search of me,
For I am born in this country,
Showered with your grace,
Be pleased to give me fame and fulfillment.

Kshupthipaasa malaam jyeshtamalakshmim nasayamyaham,
Abhoothim masamrudheem cha sarva nirnudha me grahad. 8

I would remove Jyesta*,
Who creates hunger and thirst,
Wherever she lives,

By your grace and please remove poverty and want from my house.

* Elder sister of Sridevi, the harbinger of bad luck and poverty.

Gandhadwaaram dhuradapaa nithyapushtaam kareepineem,
Easwaree sarva bhoothaanam thaam ehopahvaye swayam. 9

I request and pray that Sridevi,
Who pleases others by sweet scent,
Who cannot be defeated,
Who gives prosperity daily,
Who is full of everything,
And who is the goddess of all beings,
To come and be present here.

Maanasa kamamaakrutheem vachassathya maseemahi,
Pasoonam roopamannasya mayi sree srayathaam yasa. 10

I request you goddess Sridevi,
To forever bless me,
With fulfillment of good desires of the mind,
With ebbing happiness in life,
With truth in my words,
And with beauty that plenty of food creates.

Kardhamena prajaa bhoothaa mayi sambhava kardhama,
Sriyam vaasaya me kule matharam padmamalineem. 11

Hey sage Kardhama,*
In your house was born,
Goddess Sridevi as daughter,
And so be pleased to be with me,
So that mother Lakshmi with lotus garland,
Is forever in my family,
And bless us all with her grace.

* When Goddess Sridevi was born from the ocean of milk, she was brought up by sage Kardhama.

Aapa srujanthu snigdhani Chikleetha vasa me gruhe,
Ni cha deveem matharam sriyam vasaya se kule. 12

Hey Sage Sikleedha,*
Who is the son of Sridevi,
Let the goddess of water,
Produce fatty products like milk and ghee,
And please come and live with us,

And request Goddess Sridevi,
To live in our family forever.

* Some books mention him as the security guard of Sridevi and some others equate him with God of love - manmatha, who is son of Sridevi.

Aardhraa pushkarineem pushteem suvarna hema malineem,
Sarvaa hiranmayeem lakshmim jathaveda ma avaha. 13

Hey god of fire,
Be pleased to bless me,
So that Goddess Sridevi,
Who is deeply merciful,
Who lives on a lotus,
Who supplies food to the world,
Who is of golden colour,
Who wears the garland of lotus,
Who makes us happy like the moon god,
And who is purity personified,
To come and be with me.

Aardhraa ya karinim yashtim pingalaam padmalineem,
Chanraam hiranmayeem lakshmeem jathavedo ma avaha. 14

Hey god of fire,
Be pleased to bless me,
So that Goddess Sridevi,
Who is deeply merciful,
Who holds the staff of the emperor,
Who has a body like tender climbing plant,
Who has a pretty colour,
Who wears golden garland,
Who shines like sun god,
And who is purity personified,
To come and be with me.

Thaam ma avaha jathavedo Lakshmi managaamineem,
Yasyaam hiranyam prabhootham gaavo dasyoswaan vindheyam
purushapaanaham. 15

Hey god of fire, be pleased to bless me,
So that Goddess Sridevi, by whose grace,
I will get plenty of Gold, I will get lot of cows,
I will get lot of maidservants, I will get lot of horses.
And I will get lot of servants, never ever leave me.

Ya suchi prayatho bhoothwa juhu yaadajya mavaham
Sriya panchadasascha cha srikaama ssathatham japeth. 16

He who prays for the grace of Sridevi,
Should be pure in mind and body,
Control his mind and everyday chant the above,
Fifteen rik mantras and do Homa* with ghee.

* Fire Sacrifice

Ananda, Kardamashaiva Chikleedha ithi vishrutha,
Rishayasthe thraya proktha swayam sreereva devatha. 17

For this Homa,
Ananda, Kardhama and Chikleedha,
Are the famous sages.
And Sridevi is the goddess.

Padmasane padmoru, padamakshi padamasambhave,
Twam maam bhajaswa padamakshi yena sowkhyam labhamyaham. 18

Hey Goddess who sits on Lotus,
Hey Goddess who has thighs like lotus,
Hey Goddess who has eyes like lotus,
And hey goddess who was born out of lotus,
Please grant me all that you think will give a good life.

Aswadhabhi cha godhayee dhanadayee maha dhane,
Dhanam me jupathaam devi sarva kaamartha siddhaye. 19

Hey Goddess who grants wealth of horses.
Hey Goddess who grants wealth of cows,
Hey Goddess who grants wealth,
And hey Goddess who is the queen of wealth,
Grant me more wealth.
So that I can fulfill all my wants.

Puthra, pouthra, dhanam dhanysm hasthyaswajaavigoradham,
Prajaanaa bhavasi mathaa ayushmantham karothu maam. 20

Hey Goddess you are mother of all people,
Please grant me sons, grandsons, wealth and grains,
Please grant me elephants, horses, sheep, goat, cow and chariots,
And also please grant me long life.

Chandramam lakshmeem eesaanaam sooryamaam sriyam easwareem,
Chandrasooryagni varna maam Sri Mahalakshmmim upasmahe. 21

I pray and meditate on that Maha Lakshmi,
Who shines like the cool moon,
Who is the inner strength of Iswara,
Who shines like the hot sun,
Who is Sridevi and Iswari,
And who is of the form of crescents,
Of moon, sun and fire.

Dhana magnir, dhanam vayur dhanam sooryor dhanam vasu,
Dhanam indro brahaspathir varuno dhanamasnuthe. 22

It is by your grace Sridevi,
That Fire is wealthy,
Air is wealthy,
Sun is wealthy,
Ashta Vasus are wealthy,
Indra is wealthy,
Brahaspathi is wealthy,
And Varuna is wealthy.

Vainatheya somam, pibha somam, pibhathu vruthraha,
Somam dhanasya somino mahyam dadathu somini. 23

Hey Garuda, drink Soma,
Hey Indra drink Soma,
Hey devas who have drunk Soma,
Please grant me wealth,
For I am performing Soma Yaga.*

* Fire sacrifice in which juice of Soma plant is used.

Na krodho na cha matsarya na lobho naa shubha mathi,
Bhavanthi krutha punyanam bakthaanam sri suktham japeth sada. 24

The devotees who do holy deeds,
Never get angry, are never jealous,
And never do bad deeds,
And for the devotion to grow,
They should chant often,
The Sri Suktha.

Varshanth the vibhavari dhivo abhrasya vidhuyutha,
Rohanthu sarva bheejanyava brahmodweepo jahi. 25

Hey Goddess Sridevi, by your grace let it rain,
From the black clouds with streaks of lightning,
By your grace let all seeds germinate and grow,
And kill all those who are against the path of gods,

Padmapriye, padmini, padmahasthe, padmalaye, padmadalaayathakshi.
Viswapriye Vishnu manonukoole twat pada padmam mayi sannidasthwa. 26

Hey Goddess Padmini,
Who likes lotus flowers, who holds lotus flower in her hand,
Who lives in lotus flower, who has broad eyes like the petal of lotus flower,
Who is the darling of the entire world, who is dearest to Lord Vishnu,
Please keep your holy feet on me.

Maha Devyai Cha Vidmahe, Vishnu Patnai Cha Dheemahi,
Thanno Lakshmi Prachodayath. 27

Try we will to understand Mahadevi,
We would meditate on consort of Vishnu,
And let Goddess Lakshmi help us in this.

Ya sa padmasanastha Vipuls katithati padma pathrayathakshi,
Dambheera varthanabhi sthanabhara namitha shubravasreouttareeya,
Lakshmeer divyai gajendrai mani gana kkachithai sthaptha hema kumbhai,
Nithyam sa padmahastha mama vasathu gruhe sarva mangalya yuktha. 28

Let that Goddess Lakshmi.
Who is seated on a lotus, who has large seat below the hips,
Who has wide eyes like the petal of lotus flower,
Who has a royal looking spherical belly button,
Who is slightly bent because of her heavy busts,
Who wears a white cloth and an upper cloth,
Who takes bath in the pure waters of heaven,
Poured over her by majestic elephants,
Who holds a lotus flower in her hand,
And who is the storehouse of all that is good,
Live in my house forever.
Lakshmeem ksheera samudra raja thanayam,
Sri rangadhaameswareem,
Dasi bhootha samastha deva vanithaam,
Lokaika deepthanguraam,
Sriman manda kataksha labdha,
Vibhava brahmendra gangadaraam,
Twaam trilokya kutumbinim sarasijaam,
Vande mukunda priyaam. 29

Salutations to Goddess Lakshmi,
Who is the daughter of king of ocean of milk, who is the consort of Lord of Sri Ranga,*
Whose maids are the deva maidens, who is the lighthouse for the entire world,
Whose side long glances add fame to Brahma, Shiva and Indra,
Whose family is all those in three worlds, who appears in lotus ponds,
And who is the darling of Lord Mukunda.
* Holy temple of Vishnu and also means divine stage.

Siddha Lakshmi Moksha Lakshmir Jayalakshmi Saraswathi,
Sri Lakshmir Vara Lakshmi cha prasanna bhava sarvada. 30

You who are Siddha Lakshmi [Lakshmi who grants Divine Powers],
You who are Moksha Lakshmi [Lakshmi who grants Salvation],
You who are Jayalakshmi [Lakshmi who gives Victory],
You who are Saraswathi [Goddess of Learning],
You who are Srilakshmi [Goddess of Wealth],
And you, who are Varalakshmi [Lakshmi who gives Boons],
Should always be pleased with me.

Varankusou pasamabheethi mudraam,
Karai vahantheem, Kamalasanasthaam,
Kalaka koti prathibhaam trinethraam,
Bajehamadyam jagadeeswareem thaam. 31

I salute the Goddess of this universe,
Who is having three eyes, who shines like billions of rising suns,
Who is seated on a lotus flower and who holds in her hand,
Boons, rope, weapon to tame and seal to protect.

Sarva mangala Mangalye,
Shive, Saravatha sadhake,
Saranye Trayambake,
Gowri narayani namosthuthu 32

Salutations to that Goddess,
Who is the greatest good among all the good,
Who is forever peaceful, who grants all boons,
Who is the ultimate protection, who has three eyes,
Who is white in colour and who is Narayani.

Vaak Suktam

Translated by P. R. Ramachander

[This Suktha is from Rig Veda. It is also called Devi Suktha. Vak is literally word but could also mean ability of thought and speech. I have taken this Suktha text from the book by RL Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.]

Aham Rudrebhir vasubhir charami,
Aham aadhithyer uta vaisvadevaih,
Aham mithra varunobha bibharmi,
Aham indragni, aham ashvinobha.

I move with Rudras and Vasus,
I walk with the Sun and other Gods,
I esteem mithra, varuna
And Indra, fire and the Aswini devas.

Aham somam ahaanasam bhibhrami
Aham thwashtaaramr utha pooshanam bhagam,
Aham dadhami dravinam havishmathe,
Supravye yajamanya sunwathe.

I esteem Soma, which is extracted,
I support thwastri, pushan and bhaga,
I give wealth to those who perform yagna,
Who reach the gods with offerings.

Aham rashtri sangamani vasoonaam,
Chikithushee pradhamaa yagniyaanaam,
Thaam maa devaa vyadhaduha puruthra,
Bhuristhathram bhooyar visayanthim.

I am the one who gives wealth to the nation,
I am the first one to whom this sacrifice is addressed,
The gods have found my manifoldness,
And enter in to it and take possession of the manifoldness.

Mayaa so annamathi
yo vipasyathi, Ya pranithi
y aim shrunothi yuktham,
amaanathvo maam tha upa kshiyanthi,
Shrudhi shruthi shraddivam they vadami

I am the power which makes one eat the food, to see, to breath,
And to hear what I am saying,
They who do not believe me perish,
And I am telling you the truth, hear with attention.

Aham yeva swayam idham vadhmi,
Jushtam devebhir utha manushebhi,
Yam kaamaye tham tham ugram krunomi,
Tham brahmanam tham rishim tham sumedham,

I am myself telling this,
Which man and gods should try to understand,
The one whom I love, I make him mighty,
I Make him Brahman, I make him the sage, and I make him wise.

Aham rudhraya dhanura thanomi,
Brahmadwishe sharave hanthava vu,
Aham janaaya samadham krunomi,
Aham dhyayaprithwi aa vivesha.

I stretch the bow to Rudra,
So that he who hates Brahman is hurt by the arrow,
I bestow equality on people at war,
I am throughout the heaven and earth.

Aham suvepitharamasya moordhan,
Mama yonir apswatha samudhre,
Thatho vithishte bhuvananu vishwotha,
Amum dhyam varshamanopam vishva utha.

I brought about the progenitor in to earth,
I sprang from the water of the ocean,
And from there I spread throughout the universe,
I touch that heaven with a flowering body.

Ahameva vatham yiva vatha yiva pravami,
Arambhamana bhuvanani viswam,
Paro dhiva para yena prithwya,
Yaithavathi mahinaa sam bhabhoova.

I blow like the fierce winds,
Which commences from the universe,
Which extends far beyond heaven and far below the earth,
And I have become very gross because of this.

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